

SLINGSHOT

Free

Issue #83
Autumn 2004



SLINGSHOT

REDUCE,
REUSE,
ROADKILL

DIY hide tanning

By Grandma Cake

Here's your chance to hasten the revolution by practicing urban survival tactics while getting in touch with the natural world that somehow seems to totally disappear under all that concrete. If you yearn for an intense experience of the wild but are stuck in the city and too busy to leave, you can start thinking bioregionally and connect with what is in your immediate neighborhood, even if it's dead. There's plenty of poor furry victims of our auto-dependent, gas-guzzling, concrete culture lying along the shoulders of our city highways and streets, and most are treated with little worth. But we can redeem their wasted lives and disregarded souls. We can make rundown raccoons into caps, smashed squirrels into shirts, and dead deer into dresses! That's not even mentioning the plethora of pets that are out there! (ooh, taboo...) Plus, there are a number of tools and musical instruments to be made from the bones, sinew and teeth. Even handy weapons that'll pass through metal detectors (but you didn't hear it here!). Of course, your next roadkill

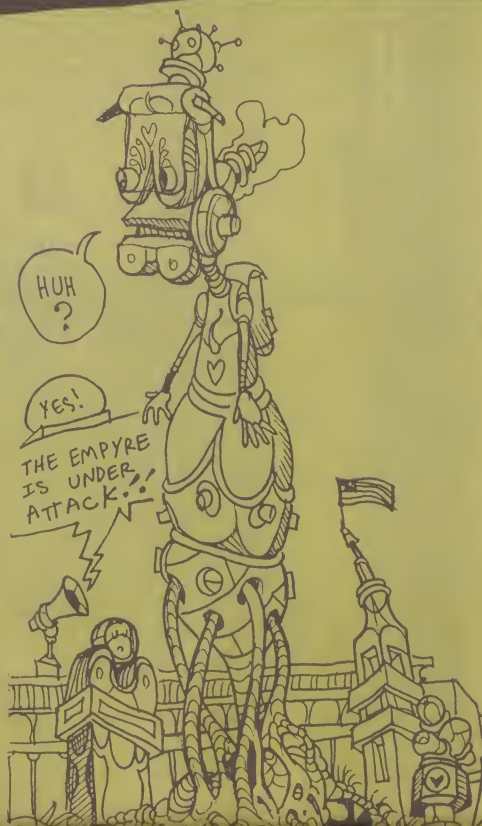
Chip in your shoulder

Will RFID chips follow our every move?

By Bootstrapper

If you think the "magnetic tags" found on consumer items like CDs and clothes are frustrating, dehumanizing and an invasion of your privacy, then you'll be appalled at the coming Radio Frequency Identification (RFID) age. RFIDs are basically magnetic tags that broadcast information. Multinational corporations and government agencies will use them to accumulate information on people's habits and to track us, in order to control us most efficiently with marketing, propaganda, and law-enforcement. Soon, your library books, your credit cards, your hospital wristband, and every packaged product you buy will be physically traceable by anybody who has the proper sensor technology. RFIDs are devices that send out tracking signals. Already they can be found in Gillette Razor packages, Benetton sweaters, credit cards, and they may soon be in many library books.

Specifically, they announce not only their presence, but a unique code corresponding to the actual item in hand. Example: magnetic tags carried through a sensor allow the sensor to infer that an active tag is present in the sensing area, which means an item is being stolen or was improperly checked out.



leaves the library or store it still works. RFIDs aren't only placed on products. RFIDs are already being used on credit cards, "I'm VISA #xxxx ...," car keys, "I'm key #3367 for car #3367," in military hospital wristbands "I'm PFC 5555," and on railroad cars, and the list goes on. You get the idea.

RFIDs are too small to contain batteries, so they don't have enough power to broadcast their codes constantly. They derive their power from a magnetic pulse (called an "interrogation signal") from a device that is tuned to listen for RFID broadcasts. The information tracked with RFIDs, when combined with numerous databases, can be much more threatening than simple tracking.

Databases are everywhere containing various personal information, ranging from marketing and credit records to government information. All databases can be cross-referenced by anybody with access. When any new information-gathering technology is introduced, its proprietors promise the public that the information will be carefully protected to prevent abuses. However, those seeking to invade privacy work hard to get around limitations.

While the government is not supposed to

REDUCE, REUSE, ROADKILL

DIY hide tanning

By Grandma Cake

Here's your chance to hasten the revolution by practicing urban survival tactics while getting in touch with the natural world that somehow seems to totally disappear under all that concrete. If you yearn for an intense experience of the wild but are stuck in the city and too busy to leave, you can start thinking bioregionally and connect with what is in your immediate neighborhood, even if it's dead. There's plenty of poor furry victims of our auto-dependent, gas-guzzling, concrete culture lying along the shoulders of our city highways and streets, and most are treated with little worth. But we can redeem their wasted lives and disregarded souls. We can make rundown raccoons into caps, smashed squirrels into shirts, and dead deer into dresses! That's not even mentioning the plethora of pets that are out there! (oooh, taboo...) Plus, there are a number of tools and musical instruments to be made from the bones, sinew and teeth. Even handy weapons that'll pass through metal detectors (but you didn't hear it here!). Of course, your next roadkill score could be your next meal. With a few skills and a bit of effort, it's easy to see the possibilities inherent in the little noticed and dishonorably discharged by-products of our roadside excesses.

HOW TO: And Now For the Meaty Section!

Pretend you are riding your bike down the street and... Aghast!! Someone has callously murdered a deer with their gold-plated luxury



Chip in your shoulder

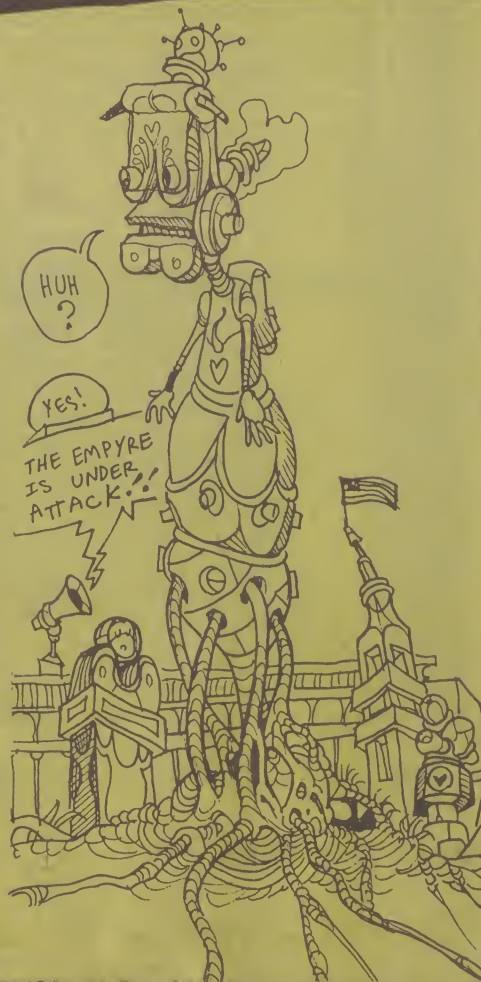
Will RFID chips follow our every move?

By Bootstrapper

If you think the "magnetic tags" found on consumer items like CDs and clothes are frustrating, dehumanizing and an invasion of your privacy, then you'll be appalled at the coming Radio Frequency Identification (RFID) age. RFIDs are basically magnetic tags that broadcast information. Multinational corporations and government agencies will use them to accumulate information on people's habits and to track us, in order to control us most efficiently with marketing, propaganda, and law-enforcement. Soon, your library books, your credit cards, your hospital wristband, and every packaged product you buy will be physically traceable by anybody who has the proper sensor technology. RFIDs are devices that send out tracking signals. Already they can be found in Gillette Razor packages, Benneton sweaters, credit cards, and they may soon be in many library books.

Specifically, they announce not only their presence, but a unique code corresponding to the actual item in hand. Example: magnetic tags carried through a sensor allow the sensor to infer that an active tag is present in the sensing area, which means an item is being stolen or was improperly checked out. Magnetic tags can be "killed" when an item is checked out so they don't work anymore.

However an RFID tag in the same situation announces, "Hey! I'm here. I'm a book. I'm *Das Kapital*. I'm copy number 1455." And when it



leaves the library or store it still works. RFIDs aren't only placed on products. RFIDs are already being used on credit cards, "I'm VISA #xxxx ...," car keys, "I'm key #3367 for car #3367," in military hospital wristbands "I'm PFC 5555," and on railroad cars, and the list goes on. You get the idea.

RFIDs are too small to contain batteries, so they don't have enough power to broadcast their codes constantly. They derive their power from a magnetic pulse (called an "interrogation signal") from a device that is tuned to listen for RFID broadcasts. The information tracked with RFIDs, when combined with numerous databases, can be much more threatening than simple tracking.

Databases are everywhere containing various personal information, ranging from marketing and credit records to government information. All databases can be cross-referenced by anybody with access. When any new information-gathering technology is introduced, its proprietors promise the public that the information will be carefully protected to prevent abuses. However, those seeking to invade privacy work hard to get around limitations.

While the government is not supposed to have access to certain types of privately collected personal database information, they have been getting around legal restrictions by partnering with private companies which are

Continued on page 12

Sounds, stated desire, anticipation

Three steps to better sex

By Violet Rose

Some people say that all sex is individual taste, thus you cannot teach "better sex"

desires either, so it is never too early to start opening your sexuality up for more sexual responsibility and freedom, and less sexual

orgasming (for real, not faked) for the background track on a musical recording I did once. I noticed that the recording made

possibilities inherent in the little noticed and dishonorably discharged by-products of our roadside excesses.

HOW TO: And Now For the Meaty Section!

Pretend you are riding your bike down the street and... Aghast!! Someone has callously murdered a deer with their gold-plated luxury



full-size truck and left the mess in the gutter, where you ride, and now stand staring, curious about what to do.

You think: "How sad!"

Then the curiosity chimes in: "I wonder if I could make a pair of pants out of its skin?"

Well, here are some clues to look for that will suggest the possibility of such an endeavor:

Is it fresh? First, look at its eyes. How rotten are they? If they are totally rotted out, chances are it's been there a while and you might not want to mess with it. But if they are intact, there's a good chance the hide is still in workable shape and the chore of removing it will be relatively less disgusting.

Second, how stiff is the body? If it's very

Continued on page 14

However an RND tag in the same situation announces, "Hey! I'm here. I'm a book. I'm *Das Kapital*. I'm copy number 1455." And when it

have been getting around legal restrictions by partnering with private companies which are

Continued on page 12

Sounds, stated desire, anticipation

Three steps to better sex

By Violet Rose

Some people say that all sex is individual taste, thus you cannot teach "better sex" techniques, but I disagree. Kids in American schools are taught how to put a condom on a banana, and then told to go on their way. Where do we learn better sex technique in safe and open environments, where experimentation is accepted and applauded? Most feminist websites have a whole section dedicated to "sex abuse," yet I see very few feminist websites with a "sexual pleasuring" page, which is truly sad and quite telling. Additionally, it is illegal for women to go topless in most cities, yet you can buy a magazine of a woman without her top on at any 7-11 store. So, you can sell breasts, but you cannot wear breasts, in America. The way Americans learn about sex is very sheltered, full of Christian taboo, distorted by corporate porn and the media, and too many people are having bad sex due to this. It is time we openly discussed all aspects of sex from its power dynamics to its physicality. If you are not comfortable talking about safer sex precautions before and during sex, for example, then you should not be engaging in sex. If you cannot talk about safer sex, then you probably cannot talk openly about your sexual

desires either, so it is never too early to start opening your sexuality up for more sexual responsibility and freedom, and less sexual dogma. The purpose of this article is to get people thinking creatively about sex. To get folks to start using logic with their sex, and to cut down taboos, so more pleasuring can occur in responsible sexual environments.

There are several things that can make sex

A bit of this and most women I have played with, and myself, want you to quit just ringing the doorbell and to come inside for a spell of more bell ringing and other fun.

better across the board, for most people. One of the most obvious, yet most often overlooked, is SOUND. Little is more stimulating than your lover audibly overcome with rapture. I think the sound of sex is what is appealing to many about porn, honestly. I know in group sex environments, once you hear one voice overcome in pleasure, things loosen up for the whole room and people want to be more sexual immediately. I recorded myself

orgasming (for real, not faked) for the background track on a musical recording I did once. I noticed that the recording made everyone in the studio squirm when we played it. I gave it to my lover, and it drove him crazy with desire. The idea was to hear myself, to explore myself, and thus, I purposely made tapes of just me orgasming, not me and another together, as in a couple having sex on a tape. We would hit "record" on a tape recorder and the whole lovemaking session would focus on me and be recorded, and all you could hear, purposely, was me orgasming and plateauing repeatedly. I found it interesting not only to compare tapes over the period of years and how they changed, but also it was interesting to hear myself in animal-like sexual passion. Usually I am too involved to hear myself, so it is intriguing to hear yourself in that way. And it is ridiculously hard to NOT go have sex after listening to yourself, or your lover, wildly sigh and squirm and release and build with voice, but no words, during sex on audio tape. Letting out sound is incredibly liberating during sex.

You can learn how to have more passion in your freedom to make noise during masturbation, just as one learns other things

Continued on page 15

Minimum

12,927

As of press date www.iraqbodycount.net reports that the number of civilians killed in Iraq since January, 2003 is in this range

Maximum

14,981

1,178

As of press date, this number of USA coalition forces have been killed in Iraq

SLINGSHOT

Slingshot is an independent, volunteer-run, radical newspaper published in the East Bay since 1988.

Issue #83 is definitely an exciting one. It's been a hectic time, as always, for us here at Slingshot, with a lot of movin' and shakin'. We have five new volunteers helping out and bringing a lot of new energy. Fresh ideas and excited faces are always welcome. Most of the collective was also in New York for the RNC, implementing their own special brand of radicalism. The S/M street theatre was a big hit with certain authorities! This is also our first issue back from our summer hiatus, through which we were working diligently on getting the organizer out and about.

We hope your lives have been as full and energetic as ours. It's good to keep busy with such noble endeavors; but the movement suffers if you run yourself into the ground. Remember, there's a reason we're organizing, fighting, and striving: because we believe in a society that's better than this one. And what better way to embody this ideal than taking a bike ride for the sake of the ride, or sneaking into a movie, or browsing your favorite book store dumpster, or doing whatever makes you feel refreshed and ready to keep toppling the system that keeps you from that feeling everyday. Even we at the Slingshot have to hop in the hot tub every once in a while.

This year we're hoping to put out five issues of the paper, thus making the jump from a quarterly to a "quintorally" issued newspaper. It's quite the advancement and we hope to be up to the challenge. Speaking of challenge, you'll notice there are no Spanish language pages in this issue. Our sincerest apologies. We hope to bring back the bilingual paper for issue #84 and if any of you would like to and can help us translate articles from English to Spanish, or just want to submit an article, please don't hesitate to contact us or simply come to the new volunteer meeting (see below).

As always, editorial decisions are made by

LetTers

The Draft

Dear Slingshot,

As a person who joined the Armed Forces out of economic desperation, I favor the draft reinstatement that's before Congress this year over the de-facto draft we have now. It is too easy for Joe Public to get behind acts of aggression against other nations when they know, in their hearts, that it won't be their clean-scrubbed college students coming back with a prosthetic leg. I look at the fear-mongering this White House attempts every time Kerry nudges ahead in the polls, and I know this is only an effective tactic because the middle class knows their kids are safe. I support a draft, not because I want to see more kids put on the firing line, but because I believe nothing less will wake America up about what goes on in the world.

Sincerely,
SGT Daniel Reasor
2nd Battalion, 265th Air Defense Artillery
Currently stationed in Kabul, Afghanistan.

Chainstores

Dear Slingshot Collective

Hi! I'm the inventory manager at the [omitted to protect privacy], CA Borders Books & I was wondering if you guys distributed your Slingshot day planner to major book stores? One of my supervisors got ahold of your planner & we'd love to carry it! If at all possible, we'd only like an initial order of 10 planners (& maybe up it from there), & we can pay by credit card if that's available. Please let me know so we can sell your amazing item!

Thanks!

[omitted to protect privacy]
Inventory Manager, Borders, [---], CA

Our Response

Dear [---]:

Hi. Thanks for your email. We're sorry, but our collective has decided not to sell the book to chain stores.

take care, love, slingshot

RADICALIZE

Dear Slingshot,

I am writing to request a bulk number of copies of the Slingshot newspaper, current and past issues. I live in a fairly rural area, turning into a rather nightmarish suburbia, and despite this terrible fact, there is an upside. A growing number of youth (like myself) are looking to more radical outlets of expression. More and more we are going beyond rebellion against our parents and looking at the larger system of oppression. The problem is we are in a rural area and information is very limited. We

receive many things from other places, mostly anything that comes in bulk, is close to free, and contains valuable information. We are trying to bring different aspects of radical culture to the youth so that they can get into radical politics through many means. Anyway, if you could please send some bulk copies of Slingshot it would help build radical culture in our area.

Thanks,
Steve
Pylesville, MD

fighting, and striving: because we believe in a society that's better than this one. And what better way to embody this ideal than taking a bike ride for the sake of the ride, or sneaking into a movie, or browsing your favorite book store dumpster, or doing whatever makes you feel refreshed and ready to keep toppling the system that keeps you from that feeling everyday. Even we at the Slingshot have to hop in the hot tub every once in a while.

This year we're hoping to put out five issues of the paper, thus making the jump from a quarterly to a "quintorally" issued newspaper. It's quite the advancement and we hope to be up to the challenge. Speaking of challenge, you'll notice there are no Spanish language pages in this issue. Our sincerest apologies. We hope to bring back the bilingual paper for issue #84 and if any of you would like to and can help us translate articles from English to Spanish, or just want to submit an article, please don't hesitate to contact us or simply come to the new volunteer meeting (see below).

As always, editorial decisions are made by the Slingshot collective, but not all the articles reflect the opinions of the collective members. We welcome debate, constructive criticism and discussion.

Slingshot New Volunteer Meeting

Volunteers interested in getting involved with Slingshot can come to the new volunteer meeting October 24 at 1 p.m. at the Long Haul in Berkeley (see below).

Article Deadline and Next Issue Date

Submit your articles for issue 84 by November 19, 2004 at 3 p.m. We expect the next issue out in early December.

Volume 1, Number 83, Circulation 12,000

Printed September 30, 2004

Slingshot Newspaper

Sponsored by Long Haul

3124 Shattuck Ave. Berkeley, CA 94705

Phone: (510) 540-0751

slingshot@tao.ca • www.tao.ca/slingshot



what goes on in the world.
Sincerely,
SGT Daniel Reasor
2nd Battalion, 265th Air Defense Artillery
Currently stationed in Kabul, Afghanistan.

RADICALIZE

Dear Slingshot,

I am writing to request a bulk number of copies of the Slingshot newspaper, current and past issues. I live in a fairly rural area, turning into a rather nightmarish suburbia, and despite this terrible fact, there is an upside. A growing number of youth (like myself) are looking to more radical outlets of expression. More and more we are going beyond rebellion against our parents and looking at the larger system of oppression. The problem is we are in a rural area and information is very limited. We

Hi. Thanks for your email. We're sorry, but our collective has decided not to sell the book to chain stores.
take care, love, slingshot

receive many things from other places, mostly anything that comes in bulk, is close to free, and contains valuable information. We are trying to bring different aspects of radical culture to the youth so that they can get into radical politics through many means. Anyway, if you could please send some bulk copies of Slingshot it would help build radical culture in our area.

Thanks,
Steve
Pylesville, MD

Info Shop ↑ Date



Compiled by PB Floyd

Slingshot offers this Infoshop update every issue to update the list of radical contacts in our Organizer, but also because we love Infoshops. Infoshops take many forms ranging from radical cafes or bookstores that pay their workers to a spare room in a shared house hosting a zine library and Food Not Bombs meetings. They share a common function — providing a publicly accessible place where people who want to plug into the radical scene in a particular place can go to find out information about upcoming events, radical projects, and alternatives to the dominant society. Such places are great when you're traveling, and they're great because they can help radicals avoid the anarcho-ghetto — getting trapped in a closed social scene that only communicates with folks who are already part of the scene. Each Infoshop scattered across the globe represents a lot of hard work and a community coming together to

community for those who don't fit into what its founders describe as the often conformist Japanese culture. They plan to organize music events, art shows, and discussions and they recently helped organize International Women's Day in Tokyo. Before starting IRA, its founders helped create a DIY publishing collective, U-Do-Sha. ("U" means "play" or "frolic", "DO" means "take action" and "sha" means, "collective" — "U-DO" together can also mean something like a Nomad.)

One organizer commented, "I hope people who visit our shop know that we can do anything without nations and corporations. And I hope we can support each other with autonomous people all over the world." Check them out 1 - 8 p.m. at 1-30-12-302 Shinjuku, Shinjuku-ku Tokyo-to, Japan 160-0022. Tel: 03-3352-6916 (domestic); +81-3-3352-6916 (from abroad)

Catalyst Bookstore - Prescott, AZ.

New Octopus Bookstore - Ottawa

An independent shop featuring local authors, small presses, radical and revolutionary voices, and writers from a variety of countries and cultures. 116 Third Ave. Ottawa, Ontario Canada K1s 2K1. 613-233-2589

Turning the Tide - Saskatoon

A new radical bookshop way up North. 525 11th St. East, Saskatoon, SK, Canada S7N 0G1 (306)955-3070

Santa Cruz, Calif. Anarchist Infoshop gets the boot

The folks at the Santa Cruz Infoshop got evicted from their space at the end of July by their liberal landlord the Resource Center for Nonviolence, which claimed that the Infoshopper's smell was interfering with other tenants. Undeterred, they are hoping to find

...the spinners of the community. We welcome debate, constructive criticism and discussion.

Slingshot New Volunteer Meeting

Volunteers interested in getting involved with Slingshot can come to the new volunteer meeting October 24 at 1 p.m. at the Long Haul in Berkeley (see below).

Article Deadline and Next Issue Date

Submit your articles for issue 84 by November 19, 2004 at 3 p.m. We expect the next issue out in early December.

Volume 1, Number 83, Circulation 12,000

Printed September 30, 2004

Slingshot Newspaper

Sponsored by Long Haul

3124 Shattuck Ave. Berkeley, CA 94705

Phone: (510) 540-0751

slingshot@tao.ca • www.tao.ca/slingshot



Circulation Information

Slingshot is free in the Bay Area and is available at Long Haul and Bound Together Books (SF), plus lots of other places. Contact us or come by if you want to distribute Slingshot for free in the Bay Area.

Subscriptions to Slingshot are \$1 (until the state is toppled) per issue. International is \$2.50 per issue. Back issues are also available free or cheap. **Amazing national free distribution program:** Outside of the Bay Area, we'll mail a stack of free copies of Slingshot to distributors, infoshops, bookstores and random friendly individuals for FREE in the US if they give 'em out for free.

INFO SHOP Update

Compiled by PB Floyd

Slingshot offers this Infoshop update every issue to update the list of radical contacts in our Organizer, but also because we love Infoshops. Infoshops take many forms ranging from radical cafes or bookstores that pay their workers to a spare room in a shared house hosting a zine library and Food Not Bombs meetings. They share a common function — providing a publicly accessible place where people who want to plug into the radical scene in a particular place can go to find out information about upcoming events, radical projects, and alternatives to the dominant society. Such places are great when you're traveling, and they're great because they can help radicals avoid the anarcho-ghetto — getting trapped in a closed social scene that only communicates with folks who are already part of the scene. Each Infoshop scattered across the globe represents a lot of hard work and a community coming together to create a space outside of corporate control where people can envision a new world. If you're part of an Infoshop out there somewhere, thanks! Send us corrections, suggestions, and info on any new Infoshops that open up.

Iron Rail Bookstore - New Orleans

Iron Rail is a collectively run radical bookstore and lending library, that also sells records and street art supplies. They have a lending library with over 3,000 titles, many of them radical or hard-to-find books. They have been open 6 days a week since December, 2003. 511 Marigny St New Orleans, LA 70117 504-944-0366

Irregular Rhythm Asylum - Tokyo, Japan

IRA is an anarchist infoshop that just opened in Tokyo. They feature radical literature, punk rock stuff, music, books, zines, t-shirts, buttons, posters, videos and a chance for

community for those who don't fit into what its founders describe as the often conformist Japanese culture. They plan to organize music events, art shows, and discussions and they recently helped organize International Women's Day in Tokyo. Before starting IRA, its founders helped create a DIY publishing collective, U-Do-Sha. ("U" means "play" or "frolic", "DO" means "take action" and "sha" means, "collective" — "U-DO" together can also mean something like a Nomad.)

One organizer commented, "I hope people who visit our shop know that we can do anything without nations and corporations. And I hope we can support each other with autonomous people all over the world." Check them out 1 - 8 p.m. at 1-30-12-302 Shinjuku, Shinjuku-ku Tokyo-to, Japan 160-0022. Tel: 03-3352-6916 (domestic); +81-3-3352-6916 (from abroad)

Catalyst Bookstore - Prescott, AZ.

The Catalyst Bookstore, Coffee and Infoshop opened in May. It distributes radical literature, sells political books and hosts a reading room, as well as a free skool. They are open late at night and provide space for meetings, films, studying, and general socializing with the explicit intent of taking down the man. In their parking lot they have a free bike space. 109 North McCormick Street, Prescott, AZ 86301 (928) 443-8525.

Uprising Books - Toronto, Canada

Ooops - we left Uprising books out of the 2005 Organizer because they moved and we couldn't figure out their new address. Right after we went to press, they emailed us their new info: 6A Kensington Ave. Toronto, Ontario, Canada M5T 2J7 416-604-5254

Blank Generation - Little Rock

If you're in Little Rock, check out this live music venue/radical book/skateboard/comics/music store. 608 Main Street, Little Rock, AR 72201

New Octopus Bookstore - Ottawa

An independent shop featuring local authors, small presses, radical and revolutionary voices, and writers from a variety of countries and cultures. 116 Third Ave. Ottawa, Ontario Canada K1S 2K1. 613-233-2589

Turning the Tide - Saskatoon

A new radical bookshop way up North. 525 11th St. East, Saskatoon, SK, Canada S7N 0G1 (306)955-3070

Santa Cruz, Calif. Anarchist Infoshop gets the boot

The folks at the Santa Cruz Infoshop got evicted from their space at the end of July by their liberal landlord the Resource Center for Nonviolence, which claimed that the Infoshopper's smell was interfering with other tenants. Undeterred, they are hoping to find another space for their lending library, meetings, etc. soon. If you have any ideas for a new space, email them: infoshop@hushmail.com.

Infoshops listed in the 2005 Organizer that no longer exist:

- Sixth Street Books, San Francisco. RIP.
- Ecolibrium Environmental Shop, Burlingame, Calif.

Other Infoshops that are gone:

- Devil's Claw Collective in Tucson.
- Cascadia Rising Infoshop, Portland, OR



"The flow of energy through a system acts to organize that system."

ANARCHIST THERAPY

By Clandestino

In 1964, the military in Brazil carried out a coup d'etat supported by the CIA and local right-wing groups, inaugurating a bloody dictatorship. It was during the dictatorship that a clandestine anarchist activist named Roberto Freire, who also was a psychoanalyst, (anti)psychiatrist and author of books and plays, confirmed the destructive effects of repression on people's behavior and psychological and mental health. Freire believed that micro-social relationships are the genesis for macro-social authoritarianism and he aimed for understanding the politics of modern society through people's behavior in their everyday life. He realized that the fact that one believes in a certain ideology and has a libertarian view of the world doesn't always lead one to have a libertarian behavior in his/her personal relationships with his/her fellows – there is something else, like an unconscious barrier, that determines the attitudes of the individuals towards life and other people. Freire, then, broke with psychoanalysis and over the next decades researched and developed Somatherapy – a therapy form in shape of a pedagogy, or a kind of pedagogy with therapeutic effects. That means that the way of dealing with neurosis is shifted from a medical perspective to an educational one. The goal is to liberate those who have been subjected to repression (all of us). Somatherapy supports itself in theory and praxis with the social and corporeal psychology of Wilhelm Reich. Antipsychiatry,

sadistic brutality, on the other side – and that's why in the last 200 years the capitalist economy of profits could expand and survive" said Reich.

Roberto Freire is a forerunner of Reichian Therapy in Brazil and one of the few people in the world who kept the unity between social-political and psychotherapeutic approaches against neurosis. Opposing ideologies of sacrifice (neurosis), Freire maintains that the healthy human condition dwells in what he called ideology of pleasure. The exercises that he created bring the participants to bodily communicate their barriers and difficulties, at the same time they provide bioenergetic relief, release of creativity and stimulation and

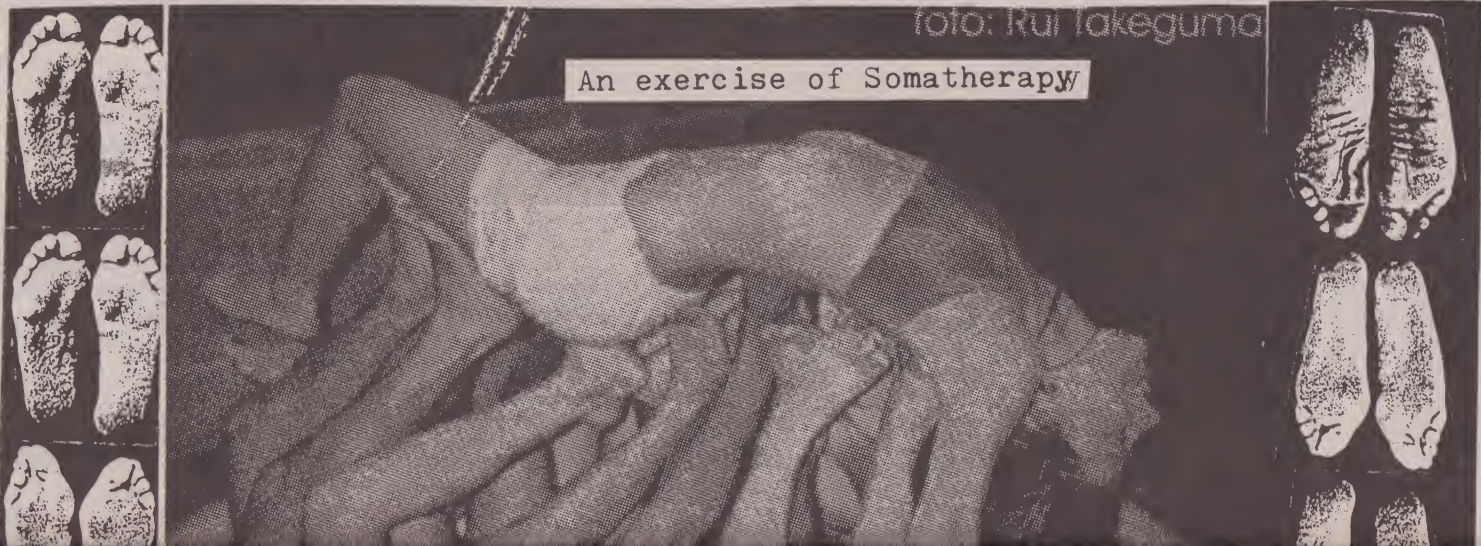
their manifestations in the present, through the situations experienced during the exercises and everyday life. Freire understands that one of the many problems that people have is related to inability to define what they want and like. He believes that spontaneous self-regulation is achieved by the search for pleasure and by the discovery of each person's own unique originality.

Because neurosis is born in social relationships, group therapy is more efficient because it creates a micro-social lab in which a variety of relationships may happen. In Somatherapy, it's the self-managed and non-hierarchical dynamics that effectively make the therapy happen, on the personal level (self-

themselves to fight their oppressors: the slave masters and the Portuguese (and later Brazilian) Empire. Freire found in Capoeira Angola an excellent bioenergetic exercise, that enables body awareness, teaches how to keep all senses alert, and wakes up the ability to confront, which is very necessary in the struggle to defend oneself against repression and to affirm a free personality.

Subjective Ecology

With its anarchist perspective, Somatherapy brings to psychotherapy the concept that neurosis is a deviation in natural and ecological human behavior. Traditional psychology manifests in its praxis the attempt to adapt one to the social rules in



(antipsychiatrist and author of books and plays, confirmed the destructive effects of repression on people's behavior and psychological and mental health. Freire believed that micro-social relationships are the genesis for macro-social authoritarianism and he aimed for understanding the politics of modern society through people's behavior in their everyday life. He realized that the fact that one believes in a certain ideology and has a libertarian view of the world doesn't always lead one to have a libertarian behavior in his/her personal relationships with his/her fellows – there is something else, like an unconscious barrier, that determines the attitudes of the individuals towards life and other people. Freire, then, broke with psychoanalysis and over the next decades researched and developed Somatherapy – a therapy form in shape of a pedagogy, or a kind of pedagogy with therapeutic effects. That means that the way of dealing with neurosis is shifted from a medical perspective to an educational one. The goal is to liberate those who have been subjected to repression (all of us). Somatherapy supports itself in theory and praxis with the social and corporeal psychology of Wilhelm Reich, Antipsychiatry, Gestalt Therapy, Anarchism and with the Afro-Brazilian art form of the people called Capoeira Angola.

The technique that he created consists of assembling a group of people to form a collective with limited duration (about a year and a half) that, through self-managed and non-hierarchical dynamics, will search to explore, understand and develop their capabilities to be creative, self-regulated, to love and to be loved and to be confident in the defense of their own desires and needs towards a society hostile to independent individuals.

All of this happens in a methodology composed of four elements: (1) experience of exercises created by Freire and carried out by the therapist in charge of the group (Freire or a disciple of him); (2) meetings of the group without the presence of the therapist (that guarantees the group's and each person's independence and responsibility for the therapeutic process); (3) practice of Capoeira Angola; (4) interaction of the

political and psychotherapeutic approaches against neurosis. Opposing ideologies of sacrifice (neurosis), Freire maintains that the healthy human condition dwells in what he called ideology of pleasure. The exercises that he created bring the participants to bodily communicate their barriers and difficulties, at the same time they provide bioenergetic relief, release of creativity and stimulation and

the search for pleasure and by the discovery of each person's own unique originality.

Because neurosis is born in social relationships, group therapy is more efficient because it creates a micro-social lab in which a variety of relationships may happen. In Somatherapy, it's the self-managed and non-hierarchical dynamics that effectively make the therapy happen, on the personal level (self-

struggle to defend oneself against repression and to affirm a free personality.

Subjective Ecology

With its anarchist perspective, Somatherapy brings to psychotherapy the concept that neurosis is a deviation in natural and ecological human behavior. Traditional psychology manifests in its praxis the attempt to adapt one to the social rules in



awakening of the senses. They have simultaneous diagnostic and therapeutic effects.

Following the principle of pleasure, Freire refuted the tendency in traditional psychology to relate therapy with discomfort, suffering and formality and strove to create ludic, playful and pleasant exercises that, based on theatrical techniques, stimulate sociability and new ways of interaction.

After each exercise the participants make use of verbal communication, but in a peculiar way. Sitting in circle, each person reports the sensations that she had, the barriers that she perceived in herself and other people, what kind of pleasure she felt or what kind of fear

awareness) and on the social level (new strategies for living together), in so far as it establish a state of collaboration, cooperation and complicity between the members of the group.

Also, only in a group is it possible to deal with damaging forms of communications brought to light by Antipsychiatry. Somatherapy doesn't work with schizophrenics or people in advanced states of emotional unbalance, but it uses those studies of Gregory Bateson, David Cooper and Ronald D. Laing that have prophylactic uses for neurosis.

Antipsychiatry makes use of the studies in pragmatics of human communication, which prove that paradoxical ways of communication

force. Somatherapy helps the individual to recover her capacity to satisfy her needs and desires by defending herself and struggling against a psychotic society that denies her the freedom to exercise her own unique originality.

For Roberto Freire, the human being must be understood in his unicity: the individual is the indivisible and non-hierarchical unity of his body, mind, emotions, memories, expectations, desires, culture, social behaviors and actions that he does at every moment. In western societies, the aspects of life are fragmented. Freire created Somatherapy with the aim to struggle for the totality of being, for the unity that allows the natural principle of spontaneous self-regulation. He conceived his

The technique that he created consists of assembling a group of people to form a collective with limited duration (about a year and a half) that, through self-managed and non-hierarchical dynamics, will search to explore, understand and develop their capabilities to be creative, self-regulated, to love and to be loved and to be confident in the defense of their own desires and needs towards a society hostile to independent individuals.

All of this happens in a methodology composed of four elements: (1) experience of exercises created by Freire and carried out by the therapist in charge of the group (Freire or a disciple of him); (2) meetings of the group without the presence of the therapist (that guarantees the group's and each person's independence and responsibility for the therapeutic process); (3) practice of Capoeira Angola; (4) interaction of the group's members in various social activities, either for fun or any kind of collective work.

The exercises created by Freire usually are body exercises, following Wilhelm Reich's realization that neurosis is located not only in one's mind, but also in his/her body. Reich realized that the authoritarian social structure and its mechanism of repression shape people's personality, creating a neuromuscular character armor. That means a chronic rigidity in the muscles that obstruct the full circulation of the vital energy. Then it becomes a lifeless body, unable to act spontaneously, to feel pleasure, love or true emotions.

Reich was positive that this illness has social causes, that it is implanted by systematic suppression of instinctual needs of sex, pleasure and love carried out by authoritarian mechanisms that enforce all of us, starting in the first days of life, to adapt ourselves to patterns of social behavior. "The millenary subjugation of impulsive life created the ground for the psychological fear of the masses to the authority and the submission to it, for an incredible humility, on one side, and a

awakening of the senses. They have simultaneous diagnostic and therapeutic effects.

Following the principle of pleasure, Freire refuted the tendency in traditional psychology to relate therapy with discomfort, suffering and formality and strove to create ludic, playful and pleasant exercises that, based on theatrical techniques, stimulate sociability and new ways of interaction.

After each exercise the participants make use of verbal communication, but in a peculiar way. Sitting in circle, each person reports the sensations that she had, the barriers that she perceived in herself and other people, what kind of pleasure she felt or what kind of fear and difficulty came out. The way to report the experience should follow the theories and methods of Gestalt Therapy, which prioritize an objective and practical approach, trying to acknowledge (how it happened) rather than interpret (why it happened).

Based on studies of human perception, Dr. Frederick Perls, precursor of Gestalt Therapy, sustained the fundamental significance of living perceptually alert to the present moment. Perls believed that the unmediated perception through the senses allows the spontaneous and natural mechanism of self-regulation. Rational abstraction prevents this spontaneity from occurring and creates another mechanism that is alienation and self-censorship through acceptance of external values and judgments (coming from the family, society, etc.), which are settled in the conscious and unconscious.

Gestalt Therapy determines the practical way in which the anarchist therapy of Roberto Freire happens. Somatherapy is neither clinical nor confessional. It does not deal with traumas of the past, but it does deal with

awareness) and on the social level (new strategies for living together), in so far as it establish a state of collaboration, cooperation and complicity between the members of the group.

Also, only in a group is it possible to deal with damaging forms of communications brought to light by Antipsychiatry. Somatherapy doesn't work with schizophrenics or people in advanced states of emotional unbalance, but it uses those studies of Gregory Bateson, David Cooper and Ronald D. Laing that have prophylactic uses for neurosis.

Antipsychiatry makes use of the studies in pragmatics of human communication, which prove that paradoxical ways of communication in a context of strong emotional and affectional ties can lead to deep psychological disturbances in one's personality. Somatherapy allows one to realize how his personality is shaped by the paradoxical communications used against him by his family when he was a child, as well as being able to perceive when it happens in the present. It makes possible the creation of strategies to defend oneself against emotional blackmails and teaches the importance of choosing sincere and direct ways to communicate and prove how useful metacommunication is (communication about the situation in which interaction takes place).

One of the last elements that Roberto Freire added to his technique was Capoeira Angola. Unlike other styles of capoeira that spread out all over the world, Capoeira Angola is an Afro-Brazilian art form that combines playing music, dancing and fighting – it's a theater and a playful game. It has its origin in African tribal rituals and dances. In Brazil, aspects of martial arts were introduced, so that black people could prepare

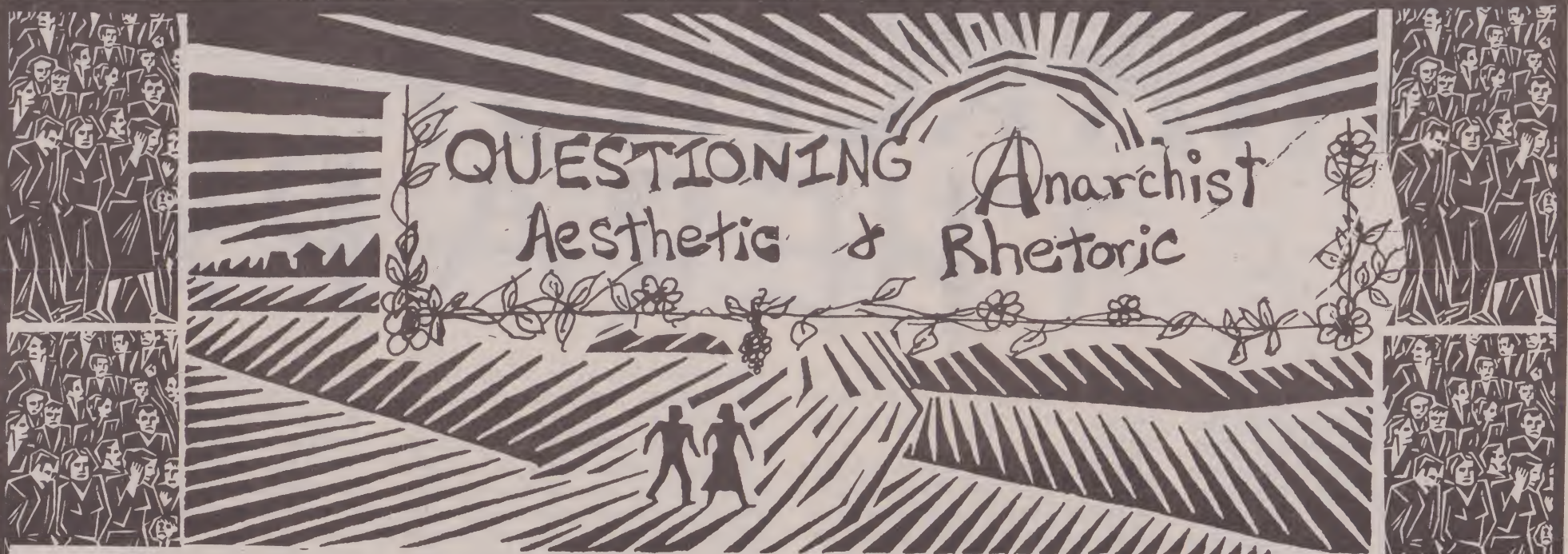
force. Somatherapy helps the individual to recover her capacity to satisfy her needs and desires by defending herself and struggling against a psychotic society that denies her the freedom to exercise her own unique originality.

For Roberto Freire, the human being must be understood in his unicity: the individual is the indivisible and non-hierarchical unity of his body, mind, emotions, memories, expectations, desires, culture, social behaviors and actions that he does at every moment. In western societies, the aspects of life are fragmented. Freire created Somatherapy with the aim to struggle for the totality of being, for the unity that allows the natural principle of spontaneous self-regulation. He conceived his technique for revolutionaries, challengers of the status quo and anyone who feels libertarian, as a tool in the struggle for a life directed by joy, beauty and pleasure.

Acting on the level of subjective ecology, which is understood as living accordingly to biological impulses, Somatherapy shows a different path in the struggle against patriarchy. Helping to liberate an individual from the barriers that prevent him from his own self-determination and freedom is consistent with the idea of not intending to construct a new world, but giving people the opportunity to create this new world by themselves.

Radical changes of behavior that enable the experience of pleasure and love are the reconciliation with our own nature, and that's a step towards the utopia of a society that is not harmful to individuals or their environment. "Civilized society is at risk of disintegration by the primary hostility of men towards each other," said Wilhelm Reich. "Only the liberation of the natural capacity for love in human beings can master their sadistic destructiveness."





By A Boston Anarchist

I've been involved in anarchist organizing for a while. I was at the DNC Really, Really Democratic Bazaar today and at some point I started thinking about how the people who weren't involved in the "scene" perceived us. Maybe I shouldn't have; maybe I should have been like: "fuck that, why should I give a fuck about what other people think?" But the truth of the matter is that I do. Vangaurdism is for authoritarians; not anarchists. But I think that we're perceived as vangaurdist sometimes. I feel that we've built some strains of a very interesting subculture and movement that is fun to be a part of and that is doing a lot of good work. But I feel like we need to step back a second and think about how our rhetoric, aesthetic and project focus/ implementation relates to what we claim to want.

For example, does "smash the state" or "up the punx" or half the rhetoric that we use mean anything to anyone outside our own egos? Does our rhetoric actually communicate what we're all about and what we want or does it contribute to misunderstanding of what we are and what we're all about. Are we

self-absorbed and focused on our own subcultural styles of communication that we can't understand how others communicate?

And this kind of bridges over to our aesthetic. There's something to be said for the effect that dressing in anti-conformist ways have in combating a larger mindless control system. Situationism and the original punk rock seemed to be a lot about that. But what was originally anti-conformist has just turned into another form of sub-cultural conformity. An anti-conformity conformity. Does it have any effect anymore? Could the effect instead now just be a further separation from potential allies because other folks dismiss us as a subculture and don't feel

like they connect to our aesthetic expression? How does this contribute to lack of real diversity among anarchists? Are our political beliefs just another fashion? What kind of "insider"/ "outider" dynamics are we creating by our aesthetic? Are there more effective ways of communicating what we're trying to communicate through our aesthetic, if we're actually consciously communicating anything at all?

And lastly, what about our project focus/ implementation: How integrated are we really into our communities? Are we integrated enough to build projects that make a real step towards social revolution? Do we have alternative projects and counter-institutions that could replace the system we have now? Are we actually building towards them? Are we doing it in ways that are effective and inclusive? Are we ready to make real long term commitments to these projects or are our projects just another way to fit into the scene? Do we give a fuck enough to engage in the kind of projects and do the kind of work that doesn't have glamour or excitement; but in the long term actually make a difference? Are

commitment levels for the long-run. I feel like we need to be thinking about our rhetoric, aesthetic and project focus/ implementation on a much deeper and serious level than I can do in this short commentary. And I think that these are among many other things we're going to need to do to move beyond a subculture and become an inclusive and effective movement towards social revolution.



a while. I was the "Really, Really Democratic Bazaar" today and at some point I started thinking about how the people who weren't involved in the "scene" perceived us. Maybe I shouldn't have; maybe I should have been like: "fuck that, why should I give a fuck about what other people think?" But the truth of the matter is that I do. Vangaurdism is for authoritarians; not anarchists. But I think that we're perceived as vangaurdist sometimes. I feel that we've built some strains of a very interesting subculture and movement that is fun to be a part of and that is doing a lot of good work. But I feel like we need to step back a second and think about how our rhetoric, aesthetic and project focus/ implementation relates to what we claim to want.

For example, does "smash the state" or "up the punx" or half the rhetoric that we use mean anything to anyone outside our own egos? Does our rhetoric actually communicate what we're all about and what we want or does it contribute to misunderstanding of what we are and what we're all about. Are we communicating with people or at people? Does our punk rock talk alienate potential allies from us because they see what we're doing as a sub-cultural thing that doesn't relate to them? Are we caught up in old-left revolutionary or hippie or punk rock rhetoric or some other subcultural talk when we communicate with others not like us? If our language is about expression of ideas and not about conformity, then what are we expressing and how do we think expressing it is going to connect us with our communities, our regions and our world? Are we being dismissed because we are so

can't understand how to communicate? And this kind of bridges over to our aesthetic. There's something to be said for the effect that dressing in anti-conformist ways have in combating a larger mindless control system. Situationism and the original punk rock seemed to be a lot about that. But what was originally anti-conformist has just turned into another form of sub-cultural conformity. An anti-conformity conformity. Does it have any effect anymore? Could the effect instead now just be a further separation from potential allies because other folks dismiss us as a subculture and don't feel

beliefs just another fashion? What kind of "insider"/ "outider" dynamics are we creating by our aesthetic? Are there more effective ways of communicating what we're trying to communicate through our aesthetic, if we're actually consciously communicating anything at all?

And lastly, what about our project focus/ implementation: How integrated are we really into our communities? Are we integrated enough to build projects that make a real step towards social revolution? Do we have alternative projects and counter-institutions that could replace the system we have now? Are we actually building towards them? Are we doing it in ways that are effective and inclusive? Are we ready to make real long term commitments to these projects or are our projects just another way to fit into the scene? Do we give a fuck enough to engage in the kind of projects and do the kind of work that doesn't have glamour or excitement; but in the long term actually make a difference? Are we also just caught up in a world of instant gratification without the determination to build towards a world ready for revolutionary change? Are we ready to engage and connect with the world at a deeper, more serious level than just another sub-cultural scene? How are we really stepping things up? And what ways can we?

I don't mean to be negative. There are a lot of really positive steps that we're making. But I think that we also have a long way to go. And I feel like progress is going to be made if we start thinking about our actions and our

aesthetic and project focus/ implementation on a much deeper and serious level than I can do in this short commentary. And I think that these are among many other things we're going to need to do to move beyond a subculture and become an inclusive and effective movement towards social revolution.



The stated purpose of the Berkeley Public Library is free access to information. The model is that all walks of the public life can use it. Yet recently, with the all pervasive state budget crisis, libraries have had to fire employees, tighten new material spending, and shorten hours. The result, of course, is that working people in the commuter/9-5 lifestyle will not be able to access the books(as if the monotony of today's working life lends itself to inspire bookish folks anyway). Also, students

followed a model of everything-new-and-sanitary, that is, a shopping mall model. This model has been replicated with the San Francisco and Oakland libraries. In fact, one wonders if this style is a majority of American libraries. I know some would bemoan any criticism of cleanliness and order, but the ugly repercussions of such policies are akin to when San Francisco threw away hundreds of thousands of books. It wasn't until they were in the process of moving into their new building

concern of libraries is book theft (that is, if you can steal them before they get thrown out!). And I can relate to this, as I've seen both sides: being a hateful, heavy metal amoral teen who saw libraries as a part of the alienating environment, and (now) identifying as a lover of rare information and print. I know how few some documents exist, how fragile they are. Once gone, they're not even a memory. Also, the radio chips are cited as being useful in cutting down on repetitive motion employees

the world are small spaces that people liberate themselves in. Many of the lands that America plunders, sorely need the breadth of mind that a place like the Berkeley Library holds. But with the T.V.'s leaders chanting never ending war, libraries are more likely to burn. A real example of this plunder is the burning of Iraq's library, erasing a people's memory. This is a step in genocide or forced submission to live like the West wants them to live. In American cities today the war pigs don't exert their

us because they see what we're doing as a sub-cultural thing that doesn't relate to them? Are we caught up in old-left revolutionary or hippie or punk rock rhetoric or some other subcultural talk when we communicate with others not like us? If our language is about expression of ideas and not about conformity, then what are we expressing and how do we think expressing it is going to connect us with our communities, our regions and our world? Are we being dismissed because we are so

build towards a world ready for revolutionary change? Are we ready to engage and connect with the world at a deeper, more serious level than just another sub-cultural scene? How are we really stepping things up? And what ways can we?

I don't mean to be negative. There are a lot of really positive steps that we're making. But I think that we also have a long way to go. And I feel like progress is going to be made if we start thinking about our actions and our



Free Space Report

The stated purpose of the Berkeley Public Library is free access to information. The model is that all walks of the public life can use it. Yet recently, with the all pervasive state budget crisis, libraries have had to fire employees, tighten new material spending, and shorten hours. The result, of course, is that working people in the commuter/9-5 lifestyle will not be able to access the books(as if the monotony of today's working life lends itself to inspire bookish folks anyway). Also, students seeking to hunker down with the ever increasing work load of schools will have less time to study for free. Though the cutting of these library services are only a small blow to our progressive/sensible community repository, the whole picture looks rotten.

Thank crom they rebuilt the main branch library a couple of years ago. Trying to manage money issues during such a Republican coup as we currently live under would be hard to imagine. Still, the library is one of the most endeared public resources of our city. Well, that is, until one contemplates the transformation of a public resource in the age of privatization. I think the public library issue points to the root of this problem: we are treating every public space as if they were businesses. The top brass have a penchant for large salaries, at a time when pay cuts for them would mean more jobs and more services for all. Berkeley's development trend has

followed a model of everything-new-and-sanitary, that is, a shopping mall model. This model has been replicated with the San Francisco and Oakland libraries. In fact, one wonders if this style is a majority of American libraries. I know some would bemoan any criticism of cleanliness and order, but the ugly repercussions of such policies are akin to when San Francisco threw away hundreds of thousands of books. It wasn't until they were in the process of moving into their new building that many openly wondered how little shelf space there was. Like S.F., Berkeley remodeled its old building so that it has an open feel to it. The problem is that it has yet to be fully staffed as the old building was.

Another side effect of treating information as a product is an emerging technology called Radio Frequency I.D. These tiny chips will be embedded in every book...and we don't even know if they work correctly yet!

This whole endeavor will be costly while the whole library is under staffed and struggling for money. There are those who fear these chips were being geared for placement in every product and hence making our private lives traceable to people who would normally creep you out. This technology, already ushered in at the S.F. library, is set to appear in Berkeley in an eye's blink. The question is easy for library managers: the primary

concern of libraries is book theft (that is, if you can steal them before they get thrown out!). And I can relate to this, as I've seen both sides: being a hateful, heavy metal amoral teen who saw libraries as a part of the alienating environment, and (now) identifying as a lover of rare information and print. I know how few some documents exist, how fragile they are. Once gone, they're not even a memory. Also, the radio chips are cited as being useful in cutting down on repetitive motion employees make. Eventually, they could replace the workers with self check-in and check-out, cutting perceived budget drains such as workers comp. Aldous Huxley wrote that the new fascism would be clothed in the guise of efficiency! What happens when bureaucracies are run by machines?

Local librarians assure privacy to a paranoid public who complain about possibility of privacy invasion. They claim that the chips will only activate information on the book itself with no patron data. They say they can be made this way, unlike consumer chips, but this is not a given. It is possible that the R.F.I.D.s will be as incompetent as much of the world's modern technologies are. At least one could hope they are capable of being subverted. Is there a way to block the signal much like some places can block cell phones?

The whole battle taking place with the public sphere troubles me. Libraries around

the world are small spaces that people liberate themselves in. Many of the lands that America plunders, sorely need the breadth of mind that a place like the Berkeley Library holds. But with the T.V.'s leaders chanting never ending war, libraries are more likely to burn. A real example of this plunder is the burning of Iraq's library, erasing a people's memory. This is a step in genocide or forced submission to live like the West wants them to live. In American cities today the war pigs don't exert their death technology like they blatantly do to rouge states. But it is a devastation nonetheless. Albeit slower and not as obvious, its motivation is still money.



by robert eggplant

WE

THE

PEOPLE

J

U

N

K

I

E

Junkies are people. People who are me, who are you, who are people you know. I have learned more about what it is to be human from junkies than from anyone else in my life.

The stereotypes that I had internalized about drugs and drug use were challenged when I discovered how many of the long term users I knew were intelligent, creative, productive, and perceptive people who accepted me, laughed at my dumb jokes, and showed me generosity. I came to understand the solace and relief that drugs provided. A magic that can erase unbearable pain or focus a scattered mind.

Most addicts I know have incorporated drugs into their daily lives and have no intention of quitting. Not like it never comes up but the options available are unattractive. Nobody wants to give up their dope in exchange for withdrawal, assimilation and reentry back into the same fucked up world that they were trying to escape from in the first place. Especially if that means sacrificing the acceptance, support and security that is provided by their community.

The drug communities that I have experienced have functioned as support systems. It gives me hope to see that humans, however wounded, have a natural tendency to come together and work as a community.

Our society fails to meet basic human needs of love and community. It is fragmented, cold, driven by greed, war, lies, and dependent upon the fear and insecurity of its population to maintain the status quo. Those who should give us love and teach us self-worth and respect, those who should guide us without an agenda and respect our boundaries, those who should teach us to hug, kiss, laugh, cooperate and respect, teach us to hate. Addicts are well aware of this. Many share histories of abuse and/or mental illness.

We have yet to break free from the shackles of morality and learn to be humans rather than judges. If there are those in need of love they deserve to be acknowledged, encouraged and treated with compassion.. I'm not trying to say that there aren't thieves who have lost themselves in drugs and hustlers who won't pick your pocket as they look you in the eye. There are all types. It's the same with all people; there are some you can trust and some who will burn you. Perpetuating stigmas and participating in the dehumanization of a group of people strengthens the hierarchal system we are trying to dismantle.

The question is not how do we help addicts

get clean but how do we offer support without passing judgment. We must transform our society into a society that is based on love instead of fear and create a world that is not so unbearable to live in that the population needs to be drugged or entertained in order to cope with it. We can begin by starting a dialogue that acknowledges addiction and questions the way addicts; the homeless, the mentally ill, and all of those in need are dismissed. Sharing our stories of addiction with one another will help to break the spell of shame and alienation around drug use. The love and support of other addicts and the understanding and acceptance of those who do not use is an integral part of challenging the stigma. It would be much easier to overcome addiction if folks did not feel as if they had been branded with the scarlet letter. I think the best we can do is think about what Stan said to me last time I saw him, "A real simple act of humanity can bring people back."

I am currently working on a multimedia project exploring the complexities of addiction and what that means in our society. I am looking for contributors willing to share their stories and insight on addiction. If you want to get involved or contribute please contact me for more information. Email me at astrogirl@riseup.net or mail me at 809 Aileen St, Oakland, CA 94608

By Astrogirl

I used to think drug addicts were all the same breed of wasted potential—easy to spot and best avoided lest they try to hustle you. They were "those people" and I was better than that. That was until I became hooked and discovered a world vastly different than what I had imagined.

I remember looking at my friend Stan's teeth as he laughed on the day I met him. The remaining few jutting out like islands in a sea of animation. Frank, a 55 year old ex-biker who has been using crystal meth for over thirty years graduated from U.C. Berkeley, married, has a daughter he is in contact with and currently owns a home which he shares with several friends. He is not the stereotypical twaker out to steal your stereo. In fact he'd probably rather make you dinner.

Harm Reduction 101

HOTTIES

OF

HARM

REDUCTION

2005 CALENDAR

currently owns a stereo with several friends. He is not the stereotypical twaker out to steal your stereo. In fact he'd probably rather make you dinner.

first place. Especially if that means sacrificing the acceptance, support and security that is provided by their community.

participating in the dehumanization of a group of people strengthens the hierarchal system we are trying to dismantle.

The question is not how do we help addicts

involved or contribute please contact me for more information. Email me at astrogirl@riseup.net or mail me at 809 Aileen St, Oakland, CA 94608

Harm Reduction IOI

"A drug is neither moral nor immoral- it's a chemical compound. The compound itself is not a menace to society until a human being treats it as if consumption bestowed a temporary license to act like an asshole. In other words, drugs do not cause behavior. How a person acts after taking a drug is determined by a complex interaction of variables, a process in which the user's beliefs and choices play crucial roles.. (Taken from "Saying Yes To Drugs")

Principles of Harm Reduction

Harm reduction is a set of practical strategies that reduce negative consequences of drug use, incorporating a spectrum of strategies from safer use, to managed use to abstinence. Harm reduction strategies meet drug users "where they're at," addressing conditions of use along with the use itself.

Because harm reduction demands that interventions and policies designed to serve drug users reflect specific individual and community needs, there is no universal definition of or formula for implementing harm reduction. However, the Harm Reduction Coalition (HRC) considers the following principles central to harm reduction practice.

- Accepts, for better and for worse, that licit and illicit drug use is part of our world and chooses to work to minimize its harmful effects rather than simply ignore or condemn them.
- Understands drug use as a complex, multi-faceted phenomenon that encompasses a continuum of behaviors from severe abuse to total abstinence, and acknowledges that some ways of using drugs are clearly safer than others.
- Establishes quality of individual and community life and well-being--not necessarily cessation of all drug use--as the criteria for successful interventions and policies.
- Calls for the non-judgmental, non-coercive provision of services and resources to people who use drugs and the communities in which they live in order to assist them in reducing attendant harm.
- Ensures that drug users and those with a history of drug use routinely have a real voice in the creation of programs and policies designed to serve them.
- Affirms drugs users themselves as the primary agents of reducing the harms of their drug use, and seeks to empower users to share information and support each other in strategies which meet their actual conditions of use.
- Recognizes that the realities of poverty, class,

Why Harm Reduction?

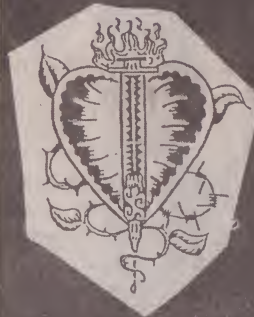
- There is a shocking lack of the basic services that help reduce drug-related harm. Most areas in the

HOTTIES

OF

HARM

REDUCTION



2005 CALENDAR

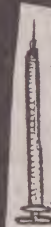
Help us stop the spread of HIV and Hepatitis! We need your support! Proceeds from the calendar go to Berkeley Needle Exchange Emergency Distribution, Oakland & SF Points of Distribution, and Monterey Bay Exchange.

To order go to www.hottiesofharmreduction.org

or

make checks payable to Points of Distribution and mail them to Points of Distribution c/o Urban Health Study, 3180 18th Street, Suite 302, San Francisco, CA 94110

\$15-25 Sliding Scale



- While personal difficulty in maintaining housing, family, employment and health may be worsened by chronic drug abuse, the problems are equally worsened by policies that create obstacles to housing, family, employment and health care for drug users.

expansion due to an increase in the number of drug law violators put behind bars. Women, African-Americans, and Latino/as have been disproportionately affected.

- A struggle exists between law enforcement and medical providers to define drug users as either

"A drug is neither moral nor immoral—it's a chemical compound. The compound itself is not a menace to society until a human being treats it as if consumption bestowed a temporary license to act like an asshole. In other words, drugs do not cause behavior. How a person acts after taking a drug is determined by a complex interaction of variables, a process in which the user's beliefs and choices play crucial roles.. (Taken from "Saying Yes To Drugs")

Principles of Harm Reduction

Harm reduction is a set of practical strategies that reduce negative consequences of drug use, incorporating a spectrum of strategies from safer use, to managed use to abstinence. Harm reduction strategies meet drug users "where they're at," addressing conditions of use along with the use itself.

Because harm reduction demands that interventions and policies designed to serve drug users reflect specific individual and community needs, there is no universal definition of or formula for implementing harm reduction. However, the Harm Reduction Coalition (HRC) considers the following principles central to harm reduction practice.

- Accepts, for better and for worse, that licit and illicit drug use is part of our world and chooses to work to minimize its harmful effects rather than simply ignore or condemn them.
- Understands drug use as a complex, multi-faceted phenomenon that encompasses a continuum of behaviors from severe abuse to total abstinence, and acknowledges that some ways of using drugs are clearly safer than others.
- Establishes quality of individual and community life and well-being—not necessarily cessation of all drug use—as the criteria for successful interventions and policies.
- Calls for the non-judgmental, non-coercive provision of services and resources to people who use drugs and the communities in which they live in order to assist them in reducing attendant harm.
- Ensures that drug users and those with a history of drug use routinely have a real voice in the creation of programs and policies designed to serve them.
- Affirms drugs users themselves as the primary agents of reducing the harms of their drug use, and seeks to empower users to share information and support each other in strategies which meet their actual conditions of use.
- Recognizes that the realities of poverty, class, racism, social isolation, past trauma, sex-based discrimination and other social inequalities affect both people's vulnerability to and capacity for effectively dealing with drug-related harm.
- Does not attempt to minimize or ignore the real and tragic harm and danger associated with licit and illicit drug use.

Why Harm Reduction?

- There is a shocking lack of the basic services that help reduce drug-related harm. Most areas in the United States still have neither needle exchange programs, nor over-the-counter sale of syringes, as HIV prevention measures. Drug treatment is not available at all in some states, and there are no methadone maintenance treatment programs in nearly one-fifth of them. Where treatment is available, it is not funded to meet the level of demand.
- The lack of universal health care and the movement toward privatization and managed care threaten to reduce or eliminate some of the few therapeutic services that currently exist for illicit drug users—particularly drug treatment.

- While personal difficulty in maintaining housing, family, employment and health may be worsened by chronic drug abuse, the problems are equally worsened by policies that create obstacles to housing, family, employment and health care for drug users.
- Most therapeutic services for drug users, including drug treatment, are designed to serve the priorities of providers instead of the needs of consumers. Drug education and prevention campaigns are largely ineffective, attempting to scare people away from using drugs instead of equipping them with accurate information about drugs and drug use, including their adverse and harmful effects.

- Current drug control strategies criminalize a huge proportion of the country's population. Since 1980, the number of adults incarcerated in state and federal prisons, local jails, and on probation or parole has more than tripled, with one-third of this

expansion due to an increase in the number of drug law violators put behind bars. Women, African-Americans, and Latino/as have been disproportionately affected.

- A struggle exists between law enforcement and medical providers to define drug users as either criminals or medical patients, with communities and families left out of the debate and unable to define users as community and family members. Effective community planning for drug treatment and post-incarceration support for drug users have no priority in the allocation of drug intervention funding.
- The HIV epidemic has killed hundreds of thousands of people in the United States and continues to rage on. Swift public policy changes and the implementation of critical services could have prevented an untold number of deaths and HIV infections among injection drug users, their sexual partners, and children.

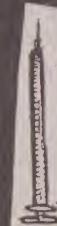
Help us stop the spread of HIV and Hepatitis! We need your support! Proceeds from the calendar go to Berkeley Needle Exchange Emergency Distribution, Oakland & SF Points of Distribution, and Monterey Bay Exchange.

To order go to www.hottiesofharmreduction.org

or

make checks payable to Points of Distribution and mail them to Points of Distribution c/o Urban Health Study, 3180 18th Street, Suite 302, San Francisco, CA 94110

\$15-25 Sliding Scale



Berkeley's Got its Ass in its Head



By Nate Collins

In June of 2004 ex-president Bill Clinton came to Berkeley for a book signing. Shame on Berkeley for welcoming him, the war criminal, to Telegraph Avenue. I showed up outside Cody's Books at noon sharp and slick willie was yet to arrive. The young student/Berkeleyite/street people/yuppies from the hills/visitors from the valley crowd was 100% Berkeley. A thousand or more, both rich and poor, all waited in quiet anticipation for a world leader who is not sophisticated enough to have illicit sex outside of government buildings or with anyone other than his own staff.



nonstop, and now everyone's doing it, there's even a major motion picture, but Bush didn't have the balls to come to my neighborhood, Clinton did, he's got a big hand in this war too, the American led aggression on Iraq has not ceased for the last 13 years, it has continued, and so I gotta let Mr. Clinton have it. No comfort for the terrorists, right. No welcome for the war criminals, not if you call this the home of the free speech movement."

I was within a stones throw of Peoples Park and the mural of Mario Savio and I was attacked by countless liberals and locals for pointing out the obvious and egregious crimes

How heavy y Science saved

By Jon Quaccia

There are many methods one can use to express their unique, heartfelt beliefs in an increasingly materialistic, conformist society. Some dye their hair blue or pierce their septum; some might grow dreadlocks or lose themselves in drugs or some novel religion where you realize the spark of divinity within yourself and the universal oneness of all things; while others may become environmental lawyers, politicians, or write scathing political/ideological critiques of modern society from ivory towers.

What did I do to "break the chains," to express myself? I started smoking dope, listening to death metal, and reading sci-fi books. At this point, some of my more educated, tasteful readers may be thinking this essay sounds a bit low-brow.

You're goddamn right.

And I plan to stay that way till the distinction between "high" and "low" culture disappears. I am rooted in this "low" culture, and coincidentally, I strongly believe that this is where the real seeds of social change lie.

I did not begin to put these roots down until

Goddamn Electric. This was a heavy metal band whose angry, aggressive music catapulted me into a world of heaviness:

"There is a part of me that's always sixteen, I've found the secret of eternal youth. Some get high on life or money, but there's an escape...drop out of the race. To walk through the world by one's self you can't be protected. Your trust is in whiskey, weed, and Black Sabbath...the changing is goddamn electric."

Currently, I put my trust in much more than weed, whiskey, and Sabbath, but this initial act of "dropping out of the race" was an important step for me. Unfortunately, a lifestyle based on inebriation, and utter disregard for the rules, unless correctly executed, can land you in a lot of trouble.

It landed me in a lot of trouble. My desire for total freedom had backfired, and I was forced into a world with less freedom than most adolescents have the misfortune of experiencing. By the time I was fifteen, I'd been expelled twice, ran away from home, was arrested for shoplifting, smoking, alcohol, pot, assault, and more probation violations than I

By Nate Collins

In June of 2004 ex-president Bill Clinton came to Berkeley for a book signing. Shame on Berkeley for welcoming him, the war criminal, to Telegraph Avenue. I showed up outside Cody's Books at noon sharp and slick willie was yet to arrive. The young student/Berkeleyite/street people/yuppies from the hills/visitors from the valley crowd was 100% Berkeley. A thousand or more, both rich and poor, all waited in quiet anticipation for a world leader who is not sophisticated enough to have illicit sex outside of government buildings or with anyone other than his own staff.



What liberal Berkeley and liberal America have failed to come to terms with, is the fact that liberal politicians suck...

It was a lovefest to say the least. As far as the crowds reaction to criticism of Bill the beloved Bubba, I have heard infinitely more intelligent counter-comments from pro-war pro-Bush crowds. At least their comments are sometimes rational. The hatred that I got from the Berkeley crowd was seemingly from Mars. I displayed a big sign reading "IRAQI HOLOCAUST -by BILL CLINTON NOT WELCOME WAR CRIMINAL" and addressed the crowd with unhappy news about the hundreds of thousands of Iraqis who perished under Clintons' policies, the bombing of Sudan

nonstop, and now everyone's doing it, there's even a major motion picture, but Bush didn't have the balls to come to my neighborhood, Clinton did, he's got a big hand in this war too, the American led aggression on Iraq has not ceased for the last 13 years, it has continued, and so I gotta let Mr. Clinton have it. No comfort for the terrorists, right. No welcome for the war criminals, not if you call this the home of the free speech movement."

I was within a stones throw of Peoples Park and the mural of Mario Savio and I was attacked by countless liberals and locals for pointing out the obvious and egregious crimes

of Bill Clinton. Many people were clearly puzzled by any criticism of Bill in light of Bush whom they think is Satan, but most intriguing to me was the handful of people whose concern was that this thing be pulled off without a glitch, with no evidence of protest or opposition. There were middle-aged ladies walking around with John Kerry clipboards and blocking camera lenses from catching my sign, people were asking the police 'can we file a noise complaint?', and the police were lecturing back over and over again 'free speech is protected'. I have never experienced

By Jon Quaccia

There are many methods one can use to express their unique, heartfelt beliefs in an increasingly materialistic, conformist society. Some dye their hair blue or pierce their septum; some might grow dreadlocks or lose themselves in drugs or some novel religion where you realize the spark of divinity within yourself and the universal oneness of all things; while others may become environmental lawyers, politicians, or write scathing political/ideological critiques of modern society from ivory towers.

What did I do to "break the chains," to express myself? I started smoking dope, listening to death metal, and reading sci-fi books. At this point, some of my more educated, tasteful readers may be thinking this essay sounds a bit low-brow.

You're goddamn right.

And I plan to stay that way till the distinction between "high" and "low" culture disappears. I am rooted in this "low" culture, and coincidentally, I strongly believe that this is where the real seeds of social change lie.

I did not begin to put these roots down until Junior High School nearly stripped me of every shred of uniqueness, imagination, creative thought, and dignity I possessed. I'd come from a relatively "normal" family and had lived a relatively "normal" twelve years of American life. I had a lot in common with those I considered friends: we all wore name brand clothes, played sports and video games, listened to gangster rap, and mocked those who were even vaguely "other."

While at the time, I couldn't even imagine another way of life, I knew that this one left me feeling vaguely unsatisfied. My Junior High was a social hierarchy dominated by good looks, athletic ability, social skills, and brand name clothing, yet I was painfully average in all these respects. Wanting only to be at the top of the food chain, I hadn't yet realized there was an escape...

My best friend was no exception to the associates I described, yet going to his house was different than many of my other friends' houses in that he lived in a large mobile home estate where most parents worked long hours, leaving us to do whatever we wanted. The Medford Mobile Estates were the place to watch R-rated movies, fool around with girls, smoke cigarettes, drink, get high on household products, and smoke low-grade pot out of aluminum cans.

Goddamn Electric. This was a heavy metal band whose angry, aggressive music catapulted me into a world of heaviness:

"There is a part of me that's always sixteen, I've found the secret of eternal youth. Some get high on life or money, but there's an escape...drop out of the race. To walk through the world by one's self you can't be protected. Your trust is in whiskey, weed, and Black Sabbath...the changing is goddamn electric."

Currently, I put my trust in much more than weed, whiskey, and Sabbath, but this initial act of "dropping out of the race" was an important step for me. Unfortunately, a lifestyle based on inebriation, and utter disregard for the rules, unless correctly executed, can land you in a lot of trouble.

It landed me in a lot of trouble. My desire for total freedom had backfired, and I was forced into a world with less freedom than most adolescents have the misfortune of experiencing. By the time I was fifteen, I'd been expelled twice, ran away from home, was arrested for shoplifting, smoking, alcohol, pot, assault, and more probation violations than I can possibly remember. I'd been through drug classes, anger management, alcoholics anonymous, urine analysis, lie detector tests, community service, house arrest with a tracking beacon strapped to my ankle, four trips to juvenile hall, a halfway home, and two drug treatment centers.

These things made me very angry.

While alone in a cell, I had time to dwell on this anger, and eventually work some of it out. I also had time to read quite a bit. Since my only choice of reading material consisted of young adult novels where the bland criminal protagonist was saved by Christ, or movie novelizations, the choice seemed clear: I began to read novelizations of the Star Wars trilogy.

These were movies that had always fascinated me as a child. The basic plot consisted of a small group of rebels fighting against the overwhelming forces a tyrannical empire, along with a mystical force that surrounded and penetrated all things, and a restless, oppressed teenager discovering his destiny and becoming a man throughout the course of a fantastic adventure.

What more could a disenchanted fifteen-year old want in a novel?

These novels rekindled the imagination I remembered from childhood, which Junior High had nearly strangled me of. After being



What liberal Berkeley and liberal America have failed to come to terms with, is the fact that liberal politicians suck...

It was a lovefest to say the least. As far as the crowds reaction to criticism of their beloved Bubba, I have heard infinitely more intelligent counter-comments from pro-war pro-Bush crowds. At least their comments are sometimes rational. The hatred that I got from the Berkeley crowd was seemingly from Mars. I displayed a big sign reading "IRAQI HOLOCAUST -by BILL CLINTON NOT WELCOME WAR CRIMINAL" and addressed the crowd with unhappy news about the hundreds of thousands of Iraqis who perished under Clintons' policies, the bombing of Sudan, the bombing of Yugoslavia, and more generally unpleasant topics of conversation for this crowd that could have been mistaken to be at Disneyland or a baseball game.

No less than a constant stream of Telegraphs local nutpies showed up five feet behind me to try to yell me down with entirely nonsensical statements, mostly about George Bush and some other generally absurd and incoherent ranting. The horror on the faces of the middle-aged, middle-class Berkeley folks when they saw my sign was enough to make my day. I never knew Democrats were so sensitive to criticism of their presidents or candidates. I did hear that Al Gore's activist group beat a guy up outside of a Las Vegas showing of Fahrenheit 911 for saying that Republicans and Democrats are the same. I calmly tried to respond to every insane person who came up to me to ask me why I was not attacking George Bush. Several ladies could only yell over and over 'what about george bush?', 'what about GEORGE BUSH?' I replied to all alike "I have attacked George Bush for the past 365 days

of Bill Clinton. Many people were clearly puzzled by any criticism of Bill in light of Bush whom they think is Satan, but most intriguing to me was the handful of people whose concern was that this thing be pulled off without a glitch, with no evidence of protest or opposition. There were middle-aged ladies walking around with John Kerry clipboards and blocking camera lenses from catching my sign, people were asking the police 'can we file a noise complaint?', and the police were lecturing back over and over again 'free speech is protected'. I have never experienced as much distraction or so-called 'running interference' in any demonstration ever. If that is what it takes for them to pull this bullshit off then it makes me happy. I am one person and I feel like my voice had an effect on people and on the authorities.

I reminded a lot of people that this man participated in a massive amount of death worldwide, a fact that many of them had simply conveniently forgotten. I just wish more lefties would get creative together and shame more of these politicians, and confront those who need to be confronted and speak intelligently in public in spontaneous ways and continue to use all of our energies when possible to continue to speak out against this BULLSHIT! What liberal Berkeley and liberal America have failed to come to terms with is the fact that liberal politicians suck so much that they can in fact be worse than the clowns that the Republicans put into office, and they invariably end up killing more people globally, all the while lulling the world and the american public into a deep sleep.

a relatively "normal" family and had lived a relatively "normal" twelve years of American life. I had a lot in common with those I considered friends: we all wore name brand clothes, played sports and video games, listened to gangster rap, and mocked those who were even vaguely "other."

While at the time, I couldn't even imagine another way of life, I knew that this one left me feeling vaguely unsatisfied. My Junior High was a social hierarchy dominated by good looks, athletic ability, social skills, and brand name clothing, yet I was painfully average in all these respects. Wanting only to be at the top of the food chain, I hadn't yet realized there was an escape...

My best friend was no exception to the associates I described, yet going to his house was different than many of my other friends' houses in that he lived in a large mobile home estate where most parents worked long hours, leaving us to do whatever we wanted. The Medford Mobile Estates were the place to watch R-rated movies, fool around with girls, smoke cigarettes, drink, get high on household products, and smoke low-grade pot out of aluminum cans.

These experiences changed me drastically, and the drug culture in particular opened many new doors to me. At my middle school, not too many seventh graders were doing these things, so the ones that were tended to stick together. It didn't take long before I'd grown my hair out, purchased or stolen gigantic pants from the local Goodwill, and began skipping school with the "bad kids" to smoke cigarettes and listen to angry music on the railroad tracks behind the school.

This "angry music" ranged from punk rock, to goth, industrial, or heavy metal, but all of it expressed disenchantment, angst, and pure, simple, anger. What was I angry about? Hell if I knew...I was a rebel without a cause. I could make some grand statement now about what I was doing, but at the time all I knew was that I hated everything I'd been, and everything I was supposed to be. I had, essentially, dropped out of mainstream society into a realm where nothing mattered but pure hedonism.

My mind state at this point is best described by the opening lyrics of Pantera's

community service, house arrest with a tracking beacon strapped to my ankle, four trips to juvenile hall, a halfway home, and two drug treatment centers.

These things made me very angry.

While alone in a cell, I had time to dwell on this anger, and eventually work some of it out. I also had time to read quite a bit. Since my only choice of reading material consisted of young adult novels where the bland criminal protagonist was saved by Christ, or movie novelizations, the choice seemed clear: I began to read novelizations of the Star Wars trilogy.

These were movies that had always fascinated me as a child. The basic plot consisted of a small group of rebels fighting against the overwhelming forces a tyrannical empire, along with a mystical force that surrounded and penetrated all things, and a restless, oppressed teenager discovering his destiny and becoming a man throughout the course of a fantastic adventure.

What more could a disenchanted fifteen-year old want in a novel?

These novels rekindled the imagination I remembered from childhood, which Junior High had nearly stripped me of. After being transferred to a boys and girls home/rehab center in Eastern Oregon, where we occasionally had access to the public library, I began to broaden my horizons to the science fiction genre as a whole. Being repulsed by young adult novels, and lacking any interest in "literature," I read authors like Frank Herbert, Ray Bradbury, Ursula K. Leguin, Isaac Asimov, George Orwell, Kurt Vonnegut Jr., Ayn Rand, and Phillip K. Dick voraciously.

While my fellow delinquents snuck outside to smoke cigarettes, fight, swap medications, huff markers, and have sloppy unprotected sex in the closet, I found solace on faraway planets, in other galaxies, and in the distant future.

By the time my six months were up, I had once again pulled a 180. Interestingly, besides intensifying my anger, then taking me away from my family and friends and placing me in an environment with people far more "troubled" than I was, the legal system had little effect on me. I'd mostly withdrawn from the facility's social life, speaking to the staff only when

metal an S fiction my life



spoken to. Even then it was only to regurgitate the mindless platitudes crammed down our throats about "serenity" and "one day at a time" and "God grant me the courage..." so that I was able to graduate in record time.

Strangely, I'd never given much thought to not smoking pot or drinking after getting off probation, nor did I yearn to smoke or drink. It seemed clear that my problems were not in any mind-altering substances, but in integration with mainstream society. I was no longer a

rebel, at least not in the traditional, relatively mindless sense. I had a passion: reading and writing science fiction.

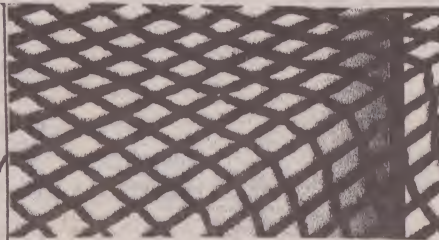
I can remember a particular Alcoholics Anonymous meeting, not long before the legal system loosened its grip on my life. It was very important, in AA, to have a higher power, something that kept you from drinking or doing drugs. Though in theory, your higher power could be anything you wanted, the only acceptable choices were Jesus, God, or Nature. I knew what was going to keep me out of trouble, however, and on a whim I actually answered honestly that day when asked about my higher power. I told them it was science fiction. This elicited a round of laughter all around the table. Confused by the fact that I hadn't chosen from AA's holy trinity, the chain-smoking, coffee chugging AA veteran facilitating the meeting chuckled and regurgitated another tried and true AA aphorism: "Keep coming back, buddy." To this day, I thank my higher power that I have never been forced to set foot in one of those meetings again.

Besides merely occupying my time, science

and cruel we are. As a side note, if the concept of universal love sounds like some hippie drivel to you, I strongly urge you to rethink your conception of the meaning of life, if you have one. If your religion or philosophy is fundamentally based on anything but universal, unconditional love for your fellow humans, you are, and I mean this in the kindest way possible, essentially wasting your life and serving no worthwhile purpose on this planet.

Science fiction is rooted in low culture. In the first half of the twentieth century, men with too much time on their hands wrote novel new stories about muscle bound space captains who saved disproportionately shaped women from the horrifying space monsters from the far off planet of Mars. The audience for these stories consisted of adolescent boys who read them in secret when they weren't popping zits, or building model rocket ships.

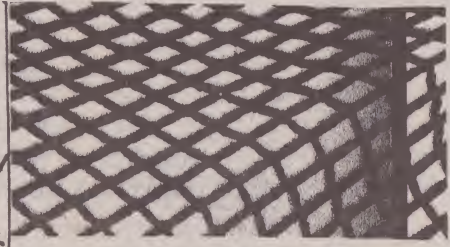
While science fiction's readership hasn't changed much, besides a little gender diversity, the genre itself has. One can take just as much from any great work of science fiction as any great work of literature, and the line between the two is far blurrier than most





spoken to. Even then it was only to regurgitate the mindless platitudes crammed down our throats about "serenity" and "one day at a time" and "God grant me the courage..." so that I was able to graduate in record time.

Strangely, I'd never given much thought to not smoking pot or drinking after getting off probation, nor did I yearn to smoke or drink. It seemed clear that my problems were not in any mind-altering substances, but in integration with mainstream society. I was no longer a



rebel, at least not in the traditional, relatively mindless sense. I had a passion: reading and writing science fiction.

I can remember a particular Alcoholics Anonymous meeting, not long before the legal system loosened its grip on my life. It was very important, in AA, to have a higher power, something that kept you from drinking or doing drugs. Though in theory, your higher power could be anything you wanted, the only acceptable choices were Jesus, God, or Nature. I knew what was going to keep me out of trouble, however, and on a whim I actually answered honestly that day when asked about my higher power. I told them it was science fiction. This elicited a round of laughter all around the table. Confused by the fact that I hadn't chosen from AA's holy trinity, the chain-smoking, coffee chugging AA veteran facilitating the meeting chuckled and regurgitated another tried and true AA aphorism: "Keep coming back, buddy." To this day, I thank my higher power that I have never been forced to set foot in one of those meetings again.

Besides merely occupying my time, science fiction taught me a variety of things during that phase of life. In addition to opening the wider world of literature and writing, as well as expanding my vocabulary and my ability to articulate my thoughts, it gave me a very interesting perspective on social critique. Science fiction is able to deal with philosophical, sociological, anthropological, and of course, scientific concepts in ways that traditional fiction, or "literature," does not. Science fiction is not time-specific, or even xenologically specific. Though the time period in which it was written is inherent in the work (1984 for example) it is free to discuss not just where we are, but where we are going, and what it might be like once we get there. It often spans generations, describing the rise and fall of grand civilizations and empires, agonizing over mysteries that will never die, and the fact that we are currently determining what the rest of humankind's existence on this planet will be like.

Cultural relativity is ever present in good science fiction. If you can empathize with the protagonist, even bad science fiction can teach you love and respect for those different from you. Science fiction has blessed me with universal love for all living things, especially humans, no matter how ignorant, destructive,

and cruel we are. As a side note, if the concept of universal love sounds like some hippie drivel to you, I strongly urge you to rethink your conception of the meaning of life, if you have one. If your religion or philosophy is fundamentally based on anything but universal, unconditional love for your fellow humans, you are, and I mean this in the kindest way possible, essentially wasting your life and serving no worthwhile purpose on this planet.

Science fiction is rooted in low culture. In the first half of the twentieth century, men with too much time on their hands wrote novel new stories about muscle bound space captains who saved disproportionately shaped women from the horrifying space monsters from the far off planet of Mars. The audience for these stories consisted of adolescent boys who read them in secret when they weren't popping zits, or building model rocket ships.

While science fiction's readership hasn't changed much, besides a little gender diversity, the genre itself has. One can take just as much from any great work of science fiction as any great work of literature, and the line between the two is far blurrier than most lofty literary critics would have you believe. When a work of science fiction reaches a large enough group of people over a long enough period of time, and the basic premise for the story isn't too dependent on scientific concepts, it is co-opted into the world of "literature." Examples of this include *1984*, *Brave New World*, and works of Ayn Rand, Ursula K. Leguin, or Kurt Vonnegut. People frequently try to tell me that these works "transcend the medium" of science fiction, but I argue that the medium of science fiction "transcends" their conception of it.

There are, however, many conventions in the older "pulp sci-fi" or mainstream sci-fi, and I won't argue that you should look for answers in *Star Trek*, *Star Wars*, *Battle Star Galactica*, *Stargate*, or any other TV show/movie with the word "star" in the title. I do see the value in them, however, in that their fans are engaging in a form of social deviance, and that they provide a gateway to the larger world of science fiction.

I believe that heavy metal is valuable for the same "drop out and tune in" reasons. The genre of heavy metal has a wide spectrum, stuff I consider valuable, and what is simply mindless negativity, or the "rebel without a cause" music I listened to as an adolescent. The



wider world of literature and writing, as well as expanding my vocabulary and my ability to articulate my thoughts, it gave me a very interesting perspective on social critique. Science fiction is able to deal with philosophical, sociological, anthropological, and of course, scientific concepts in ways that traditional fiction, or "literature," does not. Science fiction is not time-specific, or even xenologically specific. Though the time period in which it was written is inherent in the work (1984 for example) it is free to discuss not just where we are, but where we are going, and what it might be like once we get there. It often spans generations, describing the rise and fall of grand civilizations and empires, agonizing over mysteries that will never die, and the fact that we are currently determining what the rest of humankind's existence on this planet will be like.

Cultural relativity is ever present in good science fiction. If you can empathize with the protagonist, even bad science fiction can teach you love and respect for those different from you. Science fiction has blessed me with universal love for all living things, especially humans, no matter how ignorant, destructive,

enough group of people over a long enough period of time, and the basic premise for the story isn't too dependent on scientific concepts, it is co-opted into the world of "literature." Examples of this include *1984*, *Brave New World*, and works of Ayn Rand, Ursula K. Leguin, or Kurt Vonnegut. People frequently try to tell me that these works "transcend the medium" of science fiction, but I argue that the medium of science fiction "transcends" their conception of it.

There are, however, many conventions in the older "pulp sci-fi" or mainstream sci-fi, and I won't argue that you should look for answers in *Star Trek*, *Star Wars*, *Battle Star Galactica*, *Stargate*, or any other TV show/movie with the word "star" in the title. I do see the value in them, however, in that their fans are engaging in a form of social deviance, and that they provide a gateway to the larger world of science fiction.

I believe that heavy metal is valuable for the same "drop out and tune in" reasons. The genre of heavy metal has a wide spectrum, stuff I consider valuable, and what is simply mindless negativity, or the "rebel without a cause" music I listened to as an adolescent. The anger, frustration, despair, and general emotional intensity often associated with heavy metal has often been misused by bands who stand for nothing, or worse yet, things like racism, violence, or Satan.

It's true that I read, and listen to, much more than science fiction and heavy metal these days, but I will never forget how they opened my eyes to a much wider world, how their influence at that particularly impressionable age saved me from a life of drugs, jail, or worse yet, a career in sports marketing.

I continue to relish their presence in my life...after all, I firmly believe that if humankind's mindless death-march ever changes course, it will not come solely from idealistic young politicians, environmental lawyers, writers, or even activists; it will come from the disenchanting, dispossessed masses; the homeless, the dishwashers, the prostitutes, the sci-fi geeks, and the metal heads. It is they who will bridge the gap between high and low culture, between high and low qualities of life.

UNDERSTANDING

By Shane

On the weekend of September 17, marking the 22nd anniversary of Sharon's massacres in the Palestinian refugee camps of Sabra and Shattilla, activists from 54 countries convened in Beirut, Lebanon for an international strategy meeting that asked the question: Where next for the Anti-War and Anti-Globalization movements? The conference focused on three main points. First to overview the current situations in Africa, the Middle East, Latin America, Europe, Asia, and the United States; secondly to analyze and debate the strengths and weaknesses of the movements against war and globalization; and thirdly to develop a strategy and plan of action that reflects the priorities of the "international movement." The meeting was held in Lebanon in order to build closer links with anti-war and anti-globalization activists in the region and because of its proximity to the two imperialist wars and occupations in Iraq and Palestine.

Held in a posh hotel in downtown Beirut, the conference had a sort of creepy United Nations feel. It aimed at coming up with a single strategy in three days that represented movements from around the world. There was also a sense of elitism when some groups took center stage at the beginning of the conference that claimed to be at the center of the anti-war and anti-globalization movement, like Hezbollah (which didn't speak out against the war until after Saddam fell and has never spoken out against the Lebanese government's drive for total privatization) and the Lebanese Socialist party (which is still wanted for war crimes), while belittling groups without a political agenda like Indymedia-Beirut.

Aside from the many drawbacks, there was a general sense of unity that emerged from this conference that was inspiring and empowering. The 250-300 people there (only

four from the U.S.) came from every continent, and the groups they represented ranged from farmers' unions, to peace groups, to those engaged (or previously engaged) in armed struggle. As far as I'm concerned, the most important things that came out of the conference were the connections built between activists from around the world, an increased understanding of each of our struggles and how we can work together in the future to "globalize the struggle against corporate globalization."

The general sentiment of the 3-day conference was focused on US and Israeli

As one Egyptian man said, "Even though we didn't stop the war, we haven't failed. Our movements have only become more radicalized."

imperialism and what we, as diverse movements from diverse cultures, can do to stop it. Concerning activists in the U.S., the most important part was the dialogue session between the delegates from Iraq and other anti-war and anti-globalization activists from the rest of the world. The group of Iraqis present was 20-30 people, all a part of the resistance in some way, and included sheikhs, women's rights activists, and many more. They gave us a realistic picture about what is happening in Iraq that seems to counter the media message that is being passed around the US.

One of the points stressed the most was that the Iraqi resistance is unified, not divided into Sunni and Shiite "triangles," and that it exists all over Iraq, not just in localized sections. Many people emphasized that, although most of the resistance around Iraq carries religious characteristics, it is diverse and made up of all aspects of society. They

OUR

COMMON

ANTI-WAR & ANTI-GLOBALIZATION ACTIVISTS

also pointed out that the fighters, from Falluja especially, are being denied a place in the new "interim" (i.e. American puppet) government.

In response to questions from other activists about how the world should respond to the upcoming Iraqi elections, the Iraqis insisted that they would not allow elections as long as they are living under occupation. Not surprisingly, they mentioned that they have no

faith in the planned course of "free elections." They don't want a new dictatorship, and judging from the history of US imperialism, any government born under the US thumb is not going to represent the interests of the Iraqi people. Some also demanded international monitoring if and when elections to happen.

One Iraqi woman demanded that the UN recognize the Iraqi resistance, but later another man responded by saying that a UN

"I hope we will see the Americans fleeing Baghdad with the Iraqis right behind them just like they did in 1975 in Ho Chi Min Ci

resolution is worthless. "We know the occupation is wrong," he said, "whether legal or illegal."

The question came up about foreigners being targeted in Iraq. Some Iraqis responded by saying "we have issued many ultimatums to foreigners transporting goods within Iraq to

not deal with the American troops, transporting ammo, food, clothes, or to the invaders are supporting the occupation and will be attacked." One man said that foreigners should leave Iraq. If the occupation is ugly, how can the resistance be? We don't need foreigners to rebuild Iraq (Bechtel, the Carlile Group). We can rebuild our own country." At the same time he said that the Iraqis, with a bit of quivering anger in their eyes, wanted to leave the foreign journalists alone. It is they who can expose the reality of the occupation to the world. He ended by saying that he hoped we will see the Americans fleeing Baghdad with the Iraqis right behind them like they did in 1975 in Ho Chi Min City. The people welcomed foreign activists to Baghdad, claiming that they would provide them with security, but nothing can be guaranteed.

It was pretty amazing to see Iraqis and other people from around the world together discussing how to end the imperialist mission. As one Egyptian

"Even though we didn't stop the war, we haven't failed, because our movements have only become more radicalized." I felt like there was a connection between the struggles in the US against capitalism, the US government and those resisting the struggle against the occupiers.

America, Europe, Asia, and the United States, secondly to analyze and debate the strengths and weaknesses of the movements against war and globalization; and thirdly to develop a strategy and plan of action that reflects the priorities of the "international movement." The meeting was held in Lebanon in order to build closer links with anti-war and anti-globalization activists in the region and because of its proximity to the two imperialist wars and occupations in Iraq and Palestine.

Held in a posh hotel in downtown Beirut, the conference had a sort of creepy United Nations feel. It aimed at coming up with a single strategy in three days that represented movements from around the world. There was also a sense of elitism when some groups took center stage at the beginning of the conference that claimed to be at the center of the anti-war and anti-globalization movement, like Hezbollah (which didn't speak out against the war until after Saddam fell and has never spoken out against the Lebanese government's drive for total privatization) and the Lebanese Socialist party (which is still wanted for war crimes), while belittling groups without a political agenda like Indymedia-Beirut.

Aside from the many drawbacks, there was a general sense of unity that emerged from this conference that was inspiring and empowering. The 250-300 people there (only

globalization."

The general sentiment of the 3-day conference was focused on US and Israeli

As one Egyptian man said, "Even though we didn't stop the war, we haven't failed. Our movements have only become more radicalized."

imperialism and what we, as diverse movements from diverse cultures, can do to stop it. Concerning activists in the U.S., the most important part was the dialogue session between the delegates from Iraq and other anti-war and anti-globalization activists from the rest of the world. The group of Iraqis present was 20-30 people, all a part of the resistance in some way, and included sheikhs, women's rights activists, and many more. They gave us a realistic picture about what is happening in Iraq that seems to counter the media message that is being passed around the US.

One of the points stressed the most was that the Iraqi resistance is unified, not divided into Sunni and Shiite "triangles," and that it exists all over Iraq, not just in localized sections. Many people emphasized that, although most of the resistance around Iraq carries religious characteristics, it is diverse and made up of all aspects of society. They

insisted that they would not allow elections as long as they are living under occupation. Not surprisingly, they mentioned that they have no

faith in the planned course of "free elections." They don't want a new dictatorship, and judging from the history of US imperialism, any government born under the US thumb is not going to represent the interests of the Iraqi people. Some also demanded international monitoring if and when elections to happen.

One Iraqi woman demanded that the UN recognize the Iraqi resistance, but later another man responded by saying that a UN

"I hope we will see the Americans fleeing Baghdad with the Iraqis right behind them just like they did in 1975 in Ho Chi Min Ci

resolution is worthless. "We know the occupation is wrong," he said, "whether legal or illegal."

The question came up about foreigners being targeted in Iraq. Some Iraqis responded by saying 'we have issued many ultimatums to foreigners transporting goods within Iraq to

We don't need the Carlile Group). We can't leave our own country." At the same time he said Iraqis, with a bit of quivering anger in their eyes, to leave the foreign journalists alone. It is they who can expose the reality of the occupation to the world. He ended by saying we hope we will see the Americans fleeing Baghdad with the Iraqis right behind them like they did in 1975 in Ho Chi Min. The people welcomed foreign activists in Baghdad, claiming that they would provide them with security, but nothing can be guaranteed.

It was pretty amazing to see Iraqis and other people from around the world together discussing how to end the imperialist mission. As one Egyptian

"Even though we didn't stop the war, we haven't failed, because our movements have only become more radicalized." I was feeling like there was a connection between the struggles in the US against capitalism and the US government and those resisting the struggle against the occupiers.

The Occupation Continues

By PB Floyd

After two years of war and occupation in Iraq, the senseless loss of both American and Iraqi lives continues on a daily basis, and it seems hard to imagine any action the people of the world can take to stop the madness. Despite our uncertainty, now is the time to redouble our efforts to end the occupation, because it increasingly appears that those in charge have no idea what to do about the present situation, either. Bush's rhetoric of "mission accomplished" has increasingly retreated into a

watching it all collapse from the inside, brought down by its enormous weight and internal contradictions, together with the efforts of the insurgents.

More than 1,000 US soldiers have been killed in Iraq so far, perhaps 15,000 Iraqi civilians and an unknown number of Iraqi combatants — the US regime refuses to keep track and no one in Iraq really knows. This war, like most wars, has a way of acquiring its

look as bad as life under Saddam Hussein. After at first disbanding the Iraqi army, the occupation forces have increasingly been working with former members of Saddam Hussein's regime in order to reorganize Iraqi security forces and "maintain order."

Interim Iraqi prime minister Ayad Allawi, who was the head man for Hussein's Bath party in Europe before he split with Saddam and worked for the CIA, has cracked down on

reminiscent of Saddam's secret police. He reportedly recruited former Baathists to serve in the new secret police. He threatened to declare martial law to quell unrest. The supposed liberal grounds for the war, is a

This is hardly surprising — the US is happy to support a tyrant as long as it serves its interests — in this case access to oil — are at stake.

The other point repeated

The Occupation Continues

By PB Floyd

After two years of war and occupation in Iraq, the senseless loss of both American and Iraqi lives continues on a daily basis, and it seems hard to imagine any action the people of the world can take to stop the madness. Despite our uncertainty, now is the time to redouble our efforts to end the occupation, because it increasingly appears that those in charge have no idea what to do about the present situation, either. Bush's rhetoric about Iraq has increasingly retreated into a fantasy world — every day he makes glowing statements about the liberation of the Iraqi people, how Iraq is becoming a stable democracy, how America will prevail, and how the Iraqis are about to elect their leaders. Back on planet earth, things look a bit different.

We must assume that someone in the Bush regime knows what is actually going on and that the absurd statements coming from the White House are sort of like a cry for help — a sign of profound weakness and impotence in the midst of a war spiraling out of control. In short, while it sometimes appears to those of us in the street as if there is no way to stop the war and the occupation, we may be

watching it all collapse from the inside, brought down by its enormous weight and internal contradictions, together with the efforts of the insurgents.

More than 1,000 US soldiers have been killed in Iraq so far, perhaps 15,000 Iraqi civilians and an unknown number of Iraqi combatants — the US regime refuses to keep track and no one in Iraq really knows. This war, like most wars, has a way of acquiring its

The people of Iraq and the people of the world are depending on those of us within the belly of the beast, for we are most able to strike against the US war machine.

own internal logic — the US rulers must continue to fight so that those killed so far have not died in vain. What is the point, or are there only justifications left?

Bush first claimed the war was to seize weapons of mass destruction or stop terrorism, but with these excuses exposed, he switched to saying the war was to liberate the Iraqi people from a brutal dictator.

What is most striking now is how life under the US puppet Iraqi regime is beginning to

look as bad as life under Saddam Hussein. After at first disbanding the Iraqi army, the occupation forces have increasingly been working with former members of Saddam Hussein's regime in order to reorganize Iraqi security forces and "maintain order."

Interim Iraqi prime minister Ayad Allawi, who was the head man for Hussein's Bath party in Europe before he split with Saddam and worked for the CIA, has cracked down on

Iraqi freedom since taking office. In August, he closed the Baghdad offices of Arab TV network al-Jazeera in a move widely seen as an attack on press freedom in Iraq. Falah al-Naqib, Iraq's interior minister, explained "They have been showing a lot of crimes and criminals on TV, and they [send] a bad picture about Iraq and about Iraqis and encourage criminals to increase their activities."

Allawi supported reinstating the death penalty, has formed a new secret police force

reminiscent of Saddam's secret police. He reportedly recruited former members of the Baath party to serve in the new secret police. He has threatened to declare martial law to quell unrest. The supposed liberal grounds for the war, is a

This is hardly surprising — he was happy to support a tyrant as long as it served his interests — in this case American interests — are at stake.

The other point repeatedly made is that Iraq is the front-line of terrorism. But terrorism is a war must be fought against an ideology. How can any philosophy be a front-line in a war against a tyrant? It is essentially the use of violence by a group, whereas identical violence by a state is considered "legitimate action." 3,000 people died in the attack — how many times more innocent civilians have died in the US in Iraq? None of these deaths on either side are justified — we must stop the senseless killing in which all senseless killing is

The Iraqi people are struggling

We've done this many times before.

Security is the opposite of freedom.

OUR

COMMON

STRUGGLES

ANTI-WAR & ANTI-GLOBALIZATION ACTIVISTS CONVERGE IN BEIRUT

from every
represented
peace groups,
engaged) in
concerned, the
ame out of the
ns built between
ld, an increased
r struggles and
in the future to
ainst corporate

of the 3-day
US and Israeli

an man said, "Even though we
he war, we haven't failed. Our
e only become more radicalized.

se movements
o to stop it.
S., the most
ogue session
raq and other
activists from
roup of Iraqis
a part of the
uded sheikhs,
ny more. They
out what is
o counter the
ed around the

he most was
d, not divided
, and that it
in localized
asized that,
e around Iraq
it is diverse

also pointed out that the fighters, from Falluja especially, are being denied a place in the new "interim" (i.e. American puppet) government.

In response to questions from other activists about how the world should respond to the upcoming Iraqi elections, the Iraqis insisted that they would not allow elections as long as they are living under occupation. Not surprisingly, they mentioned that they have no

faith in the planned course of "free elections." They don't want a new dictatorship, and judging from the history of US imperialism, any government born under the US thumb is not going to represent the interests of the Iraqi people. Some also demanded international monitoring if and when elections to happen.

One Iraqi woman demanded that the UN recognize the Iraqi resistance, but later another man responded by saying that a UN

"I hope we will see the Americans fleeing Baghdad with the Iraqis right behind them just like they did in 1975 in Ho Chi Min City."

resolution is worthless. "We know the occupation is wrong," he said, "whether legal or illegal."

The question came up about foreigners being targeted in Iraq. Some Iraqis responded by saying 'we have issued many ultimatums to

not deal with the American troops. Anybody transporting ammo, food, clothes, or anything to the invaders are supporting the occupation and will be attacked.' One man added, "All foreigners should leave Iraq. If the occupation is ugly, how can the resistance be beautiful? We don't need foreigners to rebuild Iraq (i.e. Bechtel, the Carlile Group). We can rebuild our own country." At the same time he called on all Iraqis, with a bit of quivering anger in his voice, to leave the foreign journalists alone, because it is they who can expose the reality of the US occupation to the world. He ended by saying, "I hope we will see the Americans fleeing Baghdad with the Iraqis right behind them just like they did in 1975 in Ho Chi Min City." Other people welcomed foreign activists to come to Baghdad, claiming that they would try to provide them with security, but of course nothing can be guaranteed.

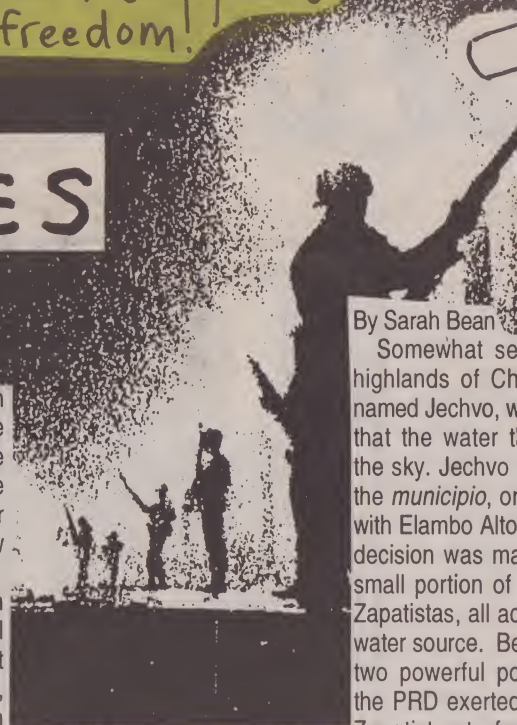
It was pretty amazing to see Iraqi militants and other people from around the globe together discussing how to end the US imperialist mission. As one Egyptian man said,

"Even though we didn't stop the war, we haven't failed, because our movements have only become more radicalized." I came away feeling like there was a connection between our struggles in the US against capitalism and the US government and those resisting in armed

Syrian man, who spent sixteen years in prison for his anti-governmental activities, said, "the failure of the US in Iraq would mean the failure of capitalism as a whole." The victory of the resistance in Iraq would mean victory over militarily-forced globalization and a blow against capitalist domination.

The Iraqis present at this conference in Beirut confirmed the need for a parallel resistance in the US. As the resistance against capitalist imperialism steps up in Iraq, resistance in the US needs to do the same. In order to support the Iraqis resisting US occupation, and the innocent people that the US military is slaughtering daily, people need to continue organizing in the US and demand the unconditional withdrawal of troops in Iraq.

The tragedy of the US invasion has become an issue with the entire world, but it extends much further than Iraq. The capitalist US agenda is exposed now more than it has ever been and the rhetoric of an empire on its way to collapse is becoming common language throughout the world. The current path of the US, with its reckless attempts at global control and the destruction of civil liberties within the country is starting to follow the path of the USSR before its collapse. Any government that has turned against the rest of the world and against its own citizens has always fallen. It looks like the fall of the US empire is going to be a long and ugly one with its continued war drive and economic control of the planet, but it can be sped up from within. It's being rocked from the outside like never before, but before it will fall its foundation



By Sarah Bean

Somewhat se
highlands of Ch
named Jechvo, w
that the water t
the sky. Jechvo
the *municipio*, on
with Elambo Alto
decision was ma
small portion of
Zapatistas, all ac
water source. Be
two powerful po
the PRD exerted
Zapatistas to for
who affiliate with
that they had to
and that an as
would be a
"unpopular" polit

On my way to
Human Rights
noticed signs
Zinacantan abou
these two parti
maneuver didn't
but its real imp
after I arrived. D
learned that in
150 adult non-Za
Zapatista adult
Compare this to v

military contractors



not welcome

Part
water
cour

of the 3-day long as they are living under occupation. Not surprisingly, they mentioned that they have no

an man said, "Even though we ne war, we haven't failed. Our e only become more radicalized."

movements to stop it. S., the most gue session Iraq and other activists from up of Iraqis a part of the ded sheikhs, y more. They out what is counter the ed around the

ne most was d, not divided " and that it in localized asized that, around Iraq it is diverse society. They

faith in the planned course of "free elections." They don't want a new dictatorship, and judging from the history of US imperialism, any government born under the US thumb is not going to represent the interests of the Iraqi people. Some also demanded international monitoring if and when elections to happen.

One Iraqi woman demanded that the UN recognize the Iraqi resistance, but later another man responded by saying that a UN

"I hope we will see the Americans fleeing Baghdad with the Iraqis right behind them just like they did in 1975 in Ho Chi Min City."

resolution is worthless. "We know the occupation is wrong," he said, "whether legal or illegal."

The question came up about foreigners being targeted in Iraq. Some Iraqis responded by saying 'we have issued many ultimatums to foreigners transporting goods within Iraq to

Bechtel, the Camel Group). We can rebuild our own country." At the same time he called on all Iraqis, with a bit of quivering anger in his voice, to leave the foreign journalists alone, because it is they who can expose the reality of the US occupation to the world. He ended by saying, "I hope we will see the Americans fleeing Baghdad with the Iraqis right behind them just like they did in 1975 in Ho Chi Min City." Other people welcomed foreign activists to come to Baghdad, claiming that they would try to provide them with security, but of course nothing can be guaranteed.

It was pretty amazing to see Iraqi militants and other people from around the globe together discussing how to end the US imperialist mission. As one Egyptian man said,

"Even though we didn't stop the war, we haven't failed, because our movements have only become more radicalized." I came away feeling like there was a connection between our struggles in the US against capitalism and the US government and those resisting in armed struggle against the occupiers in Iraq. A

Beirut confirmed the need for a parallel resistance in the US. As the resistance against capitalist imperialism steps up in Iraq, resistance in the US needs to do the same. In order to support the Iraqis resisting US occupation, and the innocent people that the US military is slaughtering daily, people need to continue organizing in the US and demand the unconditional withdrawal of troops in Iraq.

The tragedy of the US invasion has become an issue with the entire world, but it extends much further than Iraq. The capitalist US agenda is exposed now more than it has ever been and the rhetoric of an empire on its way to collapse is becoming common language throughout the world. The current path of the US, with its reckless attempts at global control and the destruction of civil liberties within the country is starting to follow the path of the USSR before its collapse. Any government that has turned against the rest of the world and against its own citizens has always fallen. It looks like the fall of the US empire is going to be a long and ugly one with its continued war drive and economic control of the planet, but it can be sped up from within. It's being rocked from the outside like never before, but before it will fall, its foundation must crumble.

military contractors



not welcome

ation Continues

(to fail)

from the inside, rmous weight and together with the

soldiers have been haps 15,000 Iraqi n number of Iraqi ime refuses to keep eally knows. This way of acquiring its

look as bad as life under Saddam Hussein. After at first disbanding the Iraqi army, the occupation forces have increasingly been working with former members of Saddam Hussein's regime in order to reorganize Iraqi security forces and "maintain order."

Interim Iraqi prime minister Ayad Allawi, who was the head man for Hussein's Bath party in Europe before he split with Saddam and worked for the CIA, has cracked down on

reminiscent of Saddam's secret police, has reportedly recruited former torturers to serve in the new secret police, and has threatened to declare martial law to quell unrest. The supposed liberation of Iraq, like the grounds for the war, is a fraud.

This is hardly surprising — the US is always happy to support a tyrant as long as he is our tyrant and so long as fundamental US interests — in this case access to oil supplies — are at stake.

The other point repeatedly pushed by Bush

occupation of their homeland by a foreign power. If the occupation were to disappear, the conflict might not end totally, but its character would shift dramatically from an occupation to perhaps a civil war. Iraqis would have space to determine their own fate and could get about the business of reconstructing their society. Increasing the US military pressure will only increase the resistance and the waste of lives. As understanding of this reality expands, including amongst US troops stationed in Iraq, Bush's ability to continue the occupation will increasingly be threatened.

Zapatistas, an water source. Beh two powerful poli the PRD exerted Zapatistas to forc who affiliate with that they had to and that an ass would be a g "unpopular" politi

On my way t Human Rights C noticed signs Zinacantan about these two partie maneuver didn't s but its real impl after I arrived. Du learned that in th 150 adult non-Zap Zapatista adults Compare this to w

Party water coura

or 7 years ago, practically every Zapatista. The steep decline th of payoffs, thr policies posed designed to und stories told by pe didn't have the continue in the

Largely, they re able to make it e be putting them danger, not bec Zapatista. Nov collecting rainwa their only meth aren't allowed to that's bad eno year it got a lot

Being a Zapat lot of sacrifice enemies who we a Zapatista also goes down, like t alone. When it wasn't going to de Buen Go

ation Continues

(to fail)

from the inside, enormous weight and together with the

soldiers have been perhaps 15,000 Iraqi number of Iraqi time refuses to keep really knows. This way of acquiring its

of Iraq and the people of the depending on those of us within of the beast, for we are most able against the US war machine.

the US rulers must those killed so far is the point, or are t? war was to seize destruction or stop focuses exposed, he was to liberate the dictator.

now is how life under ne is beginning to

look as bad as life under Saddam Hussein. After at first disbanding the Iraqi army, the occupation forces have increasingly been working with former members of Saddam Hussein's regime in order to reorganize Iraqi security forces and "maintain order."

Interim Iraqi prime minister Ayad Allawi, who was the head man for Hussein's Bath party in Europe before he split with Saddam and worked for the CIA, has cracked down on

Iraqi freedom since taking office. In August, he closed the Baghdad offices of Arab TV network al-Jazeera in a move widely seen as an attack on press freedom in Iraq. Falah al-Naqib, Iraq's interior minister, explained "They have been showing a lot of crimes and criminals on TV, and they [send] a bad picture about Iraq and about Iraqis and encourage criminals to increase their activities."

Allawi supported reinstating the death penalty, has formed a new secret police force

reminiscent of Saddam's secret police, has reportedly recruited former torturers to serve in the new secret police, and has threatened to declare martial law to quell unrest. The supposed liberation of Iraq, like the grounds for the war, is a fraud.

This is hardly surprising — the US is always happy to support a tyrant as long as he is *our* tyrant and so long as fundamental US interests — in this case access to oil supplies — are at stake.

The other point repeatedly pushed by Bush is that Iraq is the front-line in the war on terrorism. But terrorism is a tactic, whereas wars must be fought against a foe, or perhaps an ideology. How can any physical location be a front-line in a war against a tactic? Terrorism is essentially the use of violence by a powerless group, whereas identical violence used by the state is considered "legitimate military action." 3,000 people died in the Twin Towers attack — how many times that number of equally innocent civilians have been killed by the US in Iraq? None of these killings by either side are justified — we must stand for a world in which all senseless killing is unacceptable.

The Iraqi people are struggling against an

occupation of their homeland by a foreign power. If the occupation were to disappear, the conflict might not end totally, but its character would shift dramatically from an occupation to perhaps a civil war. Iraqis would have space to determine their own fate and could get about the business of reconstructing their society. Increasing the US military pressure will only increase the resistance and the waste of lives. As understanding of this reality expands, including amongst US troops stationed in Iraq, Bush's ability to continue the occupation will increasingly be threatened.

Folks in the United States must continue to demand an end to the occupation and an end to the senseless violence — employing whatever powerful and creative tactics we can devise. The people of Iraq and the people of the world are depending on those of us within the belly of the beast, for we are the most able to strike against the US war machine. Bush's patriotic claims must be exposed as a lie — he is callously sending American troops to their death for nothing other than his own pride. In these times when the occupation looks the most desperate, we must remember that the darkest hour comes just before the dawn.

s many times before.

Quell the
of imp

Security is the opposite
of freedom.

STRUGGLES

TS CONVERGE IN BEIRUT

ops. Anybody
s, or anything
the occupation
an added, "All
the occupation
be beautiful?
build Iraq (i.e.
can rebuild our
he called on all
er in his voice,
alone, because
ality of the US
ed by saying, "I
icans fleeing
hind them just
in City." Other
sts to come to
would try to
but of course

Iraqi militants
nd the globe
end the US
otian man said,

City."

p the war, we
movements have
l." I came away
ion between our
pitalism and the
sisting in armed
ers in Iraq. A

Syrian man, who spent sixteen years in prison for his anti-governmental activities, said, "the failure of the US in Iraq would mean the failure of capitalism as a whole." The victory of the resistance in Iraq would mean victory over militarily-forced globalization and a blow against capitalist domination.

The Iraqis present at this conference in Beirut confirmed the need for a parallel resistance in the US. As the resistance against capitalist imperialism steps up in Iraq, resistance in the US needs to do the same. In order to support the Iraqis resisting US occupation, and the innocent people that the US military is slaughtering daily, people need to continue organizing in the US and demand the unconditional withdrawal of troops in Iraq.

The tragedy of the US invasion has become an issue with the entire world, but it extends much further than Iraq. The capitalist US agenda is exposed now more than it has ever been and the rhetoric of an empire on its way to collapse is becoming common language throughout the world. The current path of the US, with its reckless attempts at global control and the destruction of civil liberties within the country is starting to follow the path of the USSR before its collapse. Any government that has turned against the rest of the world and against its own citizens has always fallen. It looks like the fall of the US empire is going to be a long and ugly one with its continued war drive and economic control of the planet, but it can be sped up from within. It's being rocked from the outside like never before, but before it will fall, its foundation must crumble.

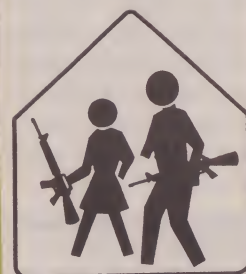


By Sarah Bean

Somewhat secluded in the green central highlands of Chiapas is a small community named Jechvo, where being a Zapatista means that the water that you drink must fall from the sky. Jechvo is one of four communities in the *municipio*, or county, of Zinacantan, along with Elambo Alto, Elambo Bajo and La Paz. A decision was made last December to deny a small portion of their residents, namely local Zapatistas, all access to the town's communal water source. Behind-the-scenes advocates of two powerful political parties, the PAN and the PRD exerted extreme pressure over non-Zapatistas to force the decision. The people who affiliate with these two parties were told that they had to "deal with the Zapatistas" and that an assault on their water source would be a good way to discourage "unpopular" political beliefs.

On my way to Jechvo as an International Human Rights Observer for two weeks, I noticed signs and posters throughout Zinacantan about the recent alliance between these two parties. This obviously political maneuver didn't strike me as particularly fair, but its real implications didn't sink in until after I arrived. During my first day in Jechvo I learned that in this community of at least a 150 adult non-Zapatistas, there are a mere 41 Zapatista adults (about 30 families) left. Compare this to what it must have looked like 6

military contractors



not welcome

Zapatistas Denied Access to Water

home exhausted, but it wasn't time to rest yet. They came home exhilarated, but it wasn't time for celebration. Nothing happened when the marchers passed Zinacantan, nor the neighboring Pastel, but there were rumors. When the march entered Jechvo, hundreds of "enemies who were once friends" were waiting to attack them. The people of the PRD/PANista alliance blocked the road so that the marchers could not enter, then they threw fireworks at the Zapatistas' feet to frighten and disperse the crowd. The aggressors were armed and ready to "acabar (put an end to) los pinche Zapatistas."

Thirty six people were wounded, and 446 Zapatistas had to flee immediately to the mountains to hide. A young man of 12 that I got to know during my time in Jechvo told me that at the time of the attack his leg was still hurt from falling off a horse months before and his uncle and his father had to take turns carrying him the whole way. No one had time to bring food, blankets or any provisions, and many of the wounded went without care. They waited for 3 to 4 days "under the trees" before other Zapatistas could find them. Then they waited 11 more days, in and surrounding an abandoned shack, doing the best that they could to make tortillas on the cold, impassive rocks.

I asked my friend's father if he didn't sometimes think about taking the bribes and

Party officials said "an assault on their water source would be a good way to discourage 'unpopular' political beliefs."

or 7 years ago, after the '94 uprising, when practically every person in Jechvo was a Zapatista. The strategy and unfortunately

cutbacks that the corrupt political parties had to offer, if he didn't ever think about giving into the pressure, the danger and alienation

ne, because
ty of the US
by saying, "I
ans fleeing
nd them just
City." Other
s to come to
ould try to
t of course

raqi militants
d the globe
end the US
an man said,

City."

the war, we
vements have
I came away
on between our
italism and the
sting in armed
rs in Iraq. A

capitalist imperialism steps up in Iraq, resistance in the US needs to do the same. In order to support the Iraqis resisting US occupation, and the innocent people that the US military is slaughtering daily, people need to continue organizing in the US and demand the unconditional withdrawal of troops in Iraq.

The tragedy of the US invasion has become an issue with the entire world, but it extends much further than Iraq. The capitalist US agenda is exposed now more than it has ever been and the rhetoric of an empire on its way to collapse is becoming common language throughout the world. The current path of the US, with its reckless attempts at global control and the destruction of civil liberties within the country is starting to follow the path of the USSR before its collapse. Any government that has turned against the rest of the world and against its own citizens has always fallen. It looks like the fall of the US empire is going to be a long and ugly one with its continued war drive and economic control of the planet, but it can be sped up from within. It's being rocked from the outside like never before, but before it will fall, its foundation must crumble.

(to fail)

secret police, has
rmer torturers to
et police, and has
artial law to quell
eration of Iraq, like
a fraud.

— the US is always
as long as he is *our*
e fundamental US
ccess to oil supplies

dy pushed by Bush
line in the war on
is a tactic, whereas
st a foe, or perhaps

occupation of their homeland by a foreign power. If the occupation were to disappear, the conflict might not end totally, but its character would shift dramatically from an occupation to perhaps a civil war. Iraqis would have space to determine their own fate and could get about the business of reconstructing their society. Increasing the US military pressure will only increase the resistance and the waste of lives. As understanding of this reality expands, including amongst US troops stationed in Iraq, Bush's ability to continue the occupation will increasingly be threatened.

Folks in the United States must continue to demand an end to the occupation and an end to

military contractors



not welcome

the PRD exerted extreme pressure over non-Zapatistas to force the decision. The people who affiliate with these two parties were told that they had to "deal with the Zapatistas" and that an assault on their water source would be a good way to discourage "unpopular" political beliefs.

On my way to Jechvo as an International Human Rights Observer for two weeks, I noticed signs and posters throughout Zinacantan about the recent alliance between these two parties. This obviously political maneuver didn't strike me as particularly fair, but its real implications didn't sink in until after I arrived. During my first day in Jechvo I learned that in this community of at least a 150 adult non-Zapatistas, there are a mere 41 Zapatista adults (about 30 families) left. Compare this to what it must have looked like 6

Party officials said "an assault on their water source would be a good way to discourage 'unpopular' political beliefs."

or 7 years ago, after the '94 uprising, when practically every person in Jechvo was a Zapatista. The steady, and unfortunately, steep decline that followed the direct result of payoffs, threats and unfair economic policies posed by other political parties designed to undermine Zapatismo. From the stories told by people in Jechvo, most families didn't have the nerve or the perseverance to continue in the struggle to the present day. Largely, they feared that they wouldn't be able to make it economically, or that they would be putting themselves and their families in danger, not because they didn't want to be Zapatista. Now the remaining few are collecting rainwater in large plastic barrels as their only method of survival; their children aren't allowed to go to school; if you don't think that's bad enough, after April 10th of this year it got a lot worse.

Being a Zapatista in Jechvo means making a lot of sacrifices. They live surrounded by enemies who were once their friends. But being a Zapatista also means that when a situation goes down, like the one in Jechvo, you are never alone. When it became clear that this conflict wasn't going to be resolved easily, the Junta de Buen Gobierno (Good Government Committee) in the regional headquarters or Caracol of Oventik, organized a march on April 10th to San Cristobal to protest and make

aggressors were armed soldiers, (put an end to) los pinche Zapatistas."

Thirty six people were wounded, and 446 Zapatistas had to flee immediately to the mountains to hide. A young man of 12 that I got to know during my time in Jechvo told me that at the time of the attack his leg was still hurt from falling off a horse months before and his uncle and his father had to take turns carrying him the whole way. No one had time to bring food, blankets or any provisions, and many of the wounded went without care. They waited for 3 to 4 days "under the trees" before other Zapatistas could find them. Then they waited 11 more days, in and surrounding an abandoned shack, doing the best that they could to make tortillas on the cold, impassive rocks.

I asked my friend's father if he didn't sometimes think about taking the bribes and

cutbacks that the corrupt political parties had to offer, if he didn't ever think about giving into the pressure, the danger and alienation and joining the majority in his community. I asked him how his wife, who spoke no Spanish and could not answer me herself, felt about it. He said that they would never give up the fight, that he warned his wife long ago that it would be hard, but that they were never going back to their old ways (as Pristas). "My youngest sons have been Zapatistas all of their lives," he said, "they are very proud."

The local elections take place in Zinacantan in October, the PRD and the PAN have high hopes that their joint candidate will win. During winter months, it is dry and hot in the highlands of Chiapas. The people in Jechvo and the surrounding communities aren't sure what they will do when their water runs out. This, coupled with a state-wide decrease of "peace campers," as some like to call us, over the last couple of years, is making a lot of Zapatistas in Zinacantan pretty anxious. The Junta de Buen Gobierno in the local Caracol has promised that when the rains stop, there is no way these Zapatistas are going to be forgotten; but specifics as to how water relief is going to be brought to these communities have not yet been disclosed.

At the end of the 15 days in the mountains, when the 446 refugees returned to their

(to fail)

secret police, has
former torturers to
st police, and has
artial law to quell
eration of Iraq, like
a fraud.
— the US is always
as long as he is *our*
fundamental US
ccess to oil supplies

dy pushed by Bush
line in the war on
s a tactic, whereas
st a foe, or perhaps
physical location be a
a tactic? Terrorism
ence by a powerless
violence used by the
egitimate military
in the Twin Towers
es that number of
ve been killed by the
se killings by either
st stand for a world
is unacceptable.
ruggling against an

occupation of their homeland by a foreign power. If the occupation were to disappear, the conflict might not end totally, but its character would shift dramatically from an occupation to perhaps a civil war. Iraqis would have space to determine their own fate and could get about the business of reconstructing their society. Increasing the US military pressure will only increase the resistance and the waste of lives. As understanding of this reality expands, including amongst US troops stationed in Iraq, Bush's ability to continue the occupation will increasingly be threatened.

Folks in the United States must continue to demand an end to the occupation and an end to the senseless violence — employing whatever powerful and creative tactics we can devise. The people of Iraq and the people of the world are depending on those of us within the belly of the beast, for we are the most able to strike against the US war machine. Bush's patriotic claims must be exposed as a lie — he is callously sending American troops to their death for nothing other than his own pride. In these times when the occupation looks the most desperate, we must remember that the darkest hour comes just before the dawn.

practically every person in Jechvo was a Zapatista. The steady, and unfortunately, steep decline that followed the direct result of payoffs, threats and unfair economic policies posed by other political parties designed to undermine Zapatismo. From the stories told by people in Jechvo, most families didn't have the nerve or the perseverance to continue in the struggle to the present day. Largely, they feared that they wouldn't be able to make it economically, or that they would be putting themselves and their families in danger, not because they didn't want to be Zapatista. Now the remaining few are collecting rainwater in large plastic barrels as their only method of survival; their children aren't allowed to go to school; if you don't think that's bad enough, after April 10th of this year it got a lot worse.

Being a Zapatista in Jechvo means making a lot of sacrifices. They live surrounded by enemies who were once their friends. But being a Zapatista also means that when a situation goes down, like the one in Jechvo, you are never alone. When it became clear that this conflict wasn't going to be resolved easily, the Junta de Buen Gobierno (Good Government Committee) in the regional headquarters or Caracol of Oventik, organized a march on April 10th to San Cristobal to protest and make public the blatant inhumanity of people trying to parch their own neighbors into submission, as if thirst alone could make them stop living for what they believe in. But luckily, water falls from the sky, and so do Zapatistas. Three thousand people marched that day. They came

into the pressure, the danger and alienation and joining the majority in his community. I asked him how his wife, who spoke no Spanish and could not answer me herself, felt about it. He said that they would never give up the fight, that he warned his wife long ago that it would be hard, but that they were never going back to their old ways (as Pristas). "My youngest sons have been Zapatistas all of their lives," he said, "they are very proud."

The local elections take place in Zinacantan in October, the PRD and the PAN have high hopes that their joint candidate will win. During winter months, it is dry and hot in the highlands of Chiapas. The people in Jechvo and the surrounding communities aren't sure what they will do when their water runs out. This, coupled with a state-wide decrease of "peace campers," as some like to call us, over the last couple of years, is making a lot of Zapatistas in Zinacantan pretty anxious. The Junta de Buen Gobierno in the local Caracol has promised that when the rains stop, there is no way these Zapatistas are going to be forgotten; but specifics as to how water relief is going to be brought to these communities have not yet been disclosed.

At the end of the 15 days in the mountains, when the 446 refugees returned to their homes, they were greeted by much destruction. They were also greeted by reporters from all over the world eager to hear their story and by people (including six peace campers) as diverse in color and form as the corn that they themselves grow. The people of Jechvo feel safe because they know they are not alone, that the future that they struggle to obtain may not be "popular" amongst those that seek to destroy it, but that it is popular nonetheless to people all over the world who share similar struggles and will not fail to turn their heads in the direction of Zinacantan when there is trouble in the air.

Please contact the Chiapas Support Committee if you are interested in traveling to Chiapas as an International Human Rights Observer. We have been offering trainings and certifying people since 1998. Email us: cezmat@igc.org or call 510-654-9687.

Quell the fires
of imperialism.

The Ties That

NYPD policy of protest pre-emption lands Slingshot theatre troop in jail for

By J.P.

"Cuff 'em," I heard someone above me say. I felt an instant of surprise, and then realized I was about to get arrested. Seconds later, I felt my arms grabbed and I was led across Seventh Avenue surrounded by cops. It was around noon on August 31 — the "day of action" during the protests at the Republican National Convention in New York City. My group of Slingshot collective members from the West coast had come to New York on a kind of multi-purpose field trip — protest the obscene power structure which has never met a form of hierarchy, of state violence or of environmental destruction it didn't like — and get to hang out in NYC with amazing people. Before the day of action, we had decided to be very careful to avoid getting arrested. We decided to do a very safe action — an absurdist street theater skit in which gender queer dominatrixes treated George Bush to a little BDSM. I was playing George Bush wearing a white shirt, a tie and a cheap mask that might have actually been of the first President George. By the time we got busted, we had performed the skit without incident about a dozen times near various hotels where delegates were staying. The police had told us to move across the street sometimes, or in one case to keep moving (we performed while walking in circles) but because we were performing on the sidewalk and being careful not to block foot traffic, we didn't think we would be arrested and we were feeling pretty comfortable and safe.

After hitting most of the hotels around Times Square, we got tired of performing near RNC hotels and decided to head south down Seventh Ave. We hadn't seen any other protesters out, and I kind of wanted to see some action or have some sense that Times

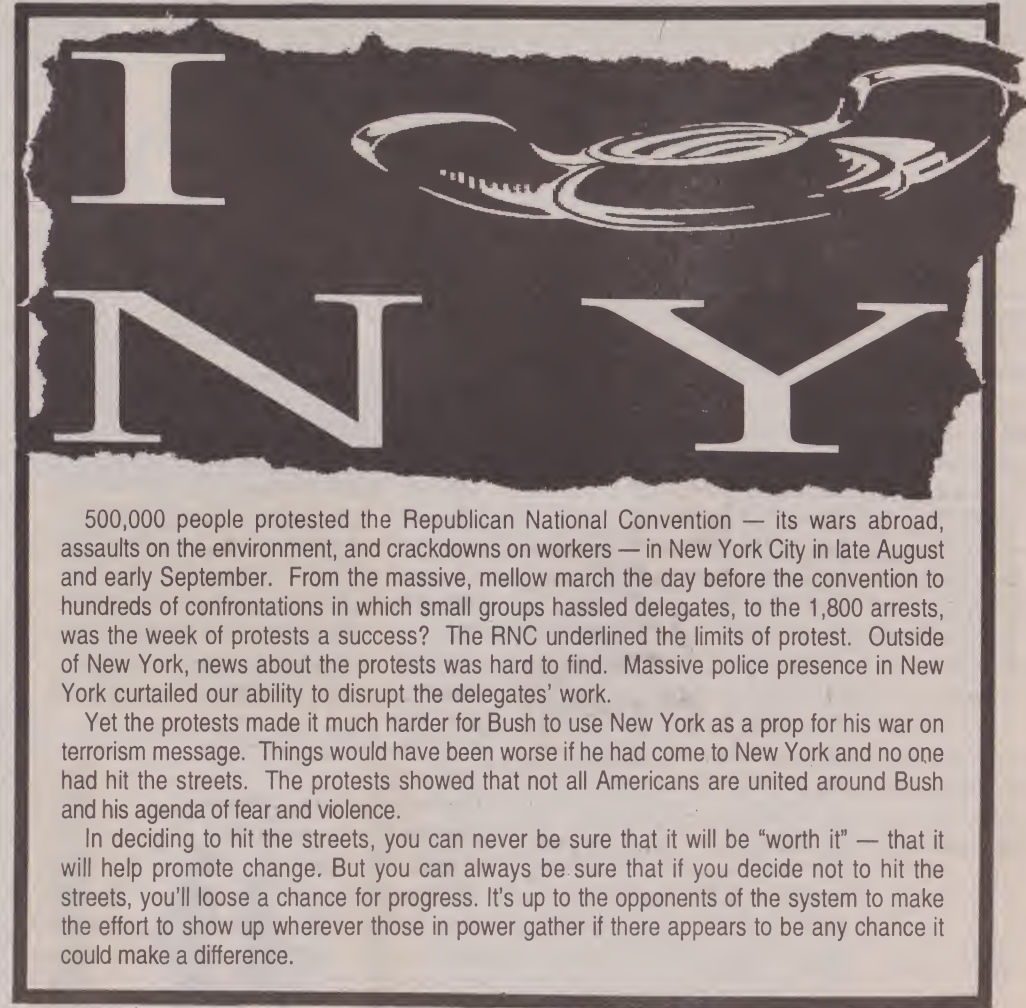
so they figure out a way to require their own arrest, in a disruptive action, the point is to disrupt business as usual. Such an action may result in an arrest, but in general the longer you can escape capture, the longer the disruption will go on and the more effective it will be. When I do disruptive action, I'm trying hard to avoid arrest and I feel like getting arrested is pretty unfortunate, if not a failure of the action. In Seattle, many activists turned from a focus on a symbolic protest to an attempt to actually disrupt the activities of those oppressing us and the Earth.

Preemption

After September 11, president Bush announced that henceforth, the USA would employ a military strategy of preemption — rather than only using military force to repel an attack (i.e. the old fashioned idea of self-defense) the USA would use force to preempt an attack. Any group or government that was a threat could be attacked, under this doctrine, or even any power that *might become* a threat. The USA would strike first. As part of this toughened US stance, US treatment of those captured became more openly harsh. The idea that those who oppose US power could be held indefinitely, without charge or access to Courts, lawyers or public scrutiny is now official US policy.

In the relationship between the state (police) and dissidents inside the USA, Seattle was the police's September 11. During every large protest since Seattle, the police to a greater and greater degree have adopted a strategy of preemption towards demonstrators, coupled with a willingness to hold protesters outside of the normal criminal process.

The protests in New York represented the



500,000 people protested the Republican National Convention — its wars abroad, assaults on the environment, and crackdowns on workers — in New York City in late August and early September. From the massive, mellow march the day before the convention to hundreds of confrontations in which small groups hassled delegates, to the 1,800 arrests, was the week of protests a success? The RNC underlined the limits of protest. Outside of New York, news about the protests was hard to find. Massive police presence in New York curtailed our ability to disrupt the delegates' work.

Yet the protests made it much harder for Bush to use New York as a prop for his war on terrorism message. Things would have been worse if he had come to New York and no one had hit the streets. The protests showed that not all Americans are united around Bush and his agenda of fear and violence.

In deciding to hit the streets, you can never be sure that it will be "worth it" — that it will help promote change. But you can always be sure that if you decide not to hit the streets, you'll lose a chance for progress. It's up to the opponents of the system to make the effort to show up wherever those in power gather if there appears to be any chance it could make a difference.

arrest and confinement for a few days, the number of people who will dare leave their teevee sets and hit the streets will be very limited indeed. While the police want to justify their policy of preemption by pointing (ad nauseam) to the few windows broken in

temporary holding station complete with chain link enclosures topped by razor wire — it looked strangely like Camp X-ray at Guantanamo Bay, Cuba. The problem was "where are the violent anarchists?" Finding none, the police had to do their best to

a form of hierarchy, of state violence or of environmental destruction it didn't like — and get to hang out in NYC with amazing people. Before the day of action, we had decided to be very careful to avoid getting arrested. We decided to do a very safe action — an absurdist street theater skit in which gender queer dominatrixes treated George Bush to a little BDSM. I was playing George Bush wearing a white shirt, a tie and a cheap mask that might have actually been of the first President George. By the time we got busted, we had performed the skit without incident about a dozen times near various hotels where delegates were staying. The police had told us to move across the street sometimes, or in one case to keep moving (we performed while walking in circles) but because we were performing on the sidewalk and being careful not to block foot traffic, we didn't think we would be arrested and we were feeling pretty comfortable and safe.

After hitting most of the hotels around Times Square, we got tired of performing near RNC hotels and decided to head south down Seventh Ave. We hadn't seen any other protesters out, and I kind of wanted to see some action or have some sense that Tuesday actually was a day of action. We even called the legal line to see if they knew where we might find some action. They told us they were bored too — so bored that they would send us two legal observers. At noon on Tuesday, our 7 person skit was the action.

The legal observers arrived an hour later right before what was to be our final performance. The corner wasn't near any delegates, and the police even watched the entire show before the bust. It wasn't until the end — when the doms offer George a pretzel and he chokes on it and falls to the sidewalk — that I had any idea we were in trouble.

But we were assuming that the "normal" urban rules applied — that if you didn't do anything illegal, you wouldn't be arrested. We were wrong — the police had their own rules, but they hadn't bothered to tell anyone.

Civil disobedience: yesterday & today

My first political arrest was in 1985 — I was 16 years old and the anti-nuclear arms race movement was in full swing. Over the last 20 years, I've seen what I consider to be kind of an evolution of protest tactics. My first arrest was of the purely symbolic type — a large group of us sat on the railroad tracks in Vancouver, Washington to block a train

Preemption

After September 11, president Bush announced that henceforth, the USA would employ a military strategy of preemption — rather than only using military force to repel an attack (i.e. the old fashioned idea of self-defense) the USA would use force to preempt an attack. Any group or government that was a threat could be attacked, under this doctrine, or even any power that *might become* a threat. The USA would strike first. As part of this toughened US stance, US treatment of those captured became more openly harsh. The idea that those who oppose US power could be held indefinitely, without charge or access to Courts, lawyers or public scrutiny is now official US policy.

In the relationship between the state (police) and dissidents inside the USA, Seattle was the police's September 11. During every large protest since Seattle, the police to a greater and greater degree have adopted a strategy of preemption towards demonstrators, coupled with a willingness to hold protesters outside of the normal criminal process.

The protests in New York represented the most dramatic slide yet in this direction. The police made a conscious decision on August 31 to preemptively arrest people who appeared to be protesters — not necessarily because they were doing anything particularly illegal or disruptive at the time of their arrest, but because they might *later* engage in disruption or illegal acts. Once arrested, the police used every trick and stalling tactic to keep people off the streets for a long time. People

500,000 people protested the Republican National Convention — its wars abroad, assaults on the environment, and crackdowns on workers — in New York City in late August and early September. From the massive, mellow march the day before the convention to hundreds of confrontations in which small groups hassled delegates, to the 1,800 arrests, was the week of protests a success? The RNC underlined the limits of protest. Outside of New York, news about the protests was hard to find. Massive police presence in New York curtailed our ability to disrupt the delegates' work.

Yet the protests made it much harder for Bush to use New York as a prop for his war on terrorism message. Things would have been worse if he had come to New York and no one had hit the streets. The protests showed that not all Americans are united around Bush and his agenda of fear and violence.

In deciding to hit the streets, you can never be sure that it will be "worth it" — that it will help promote change. But you can always be sure that if you decide not to hit the streets, you'll lose a chance for progress. It's up to the opponents of the system to make the effort to show up wherever those in power gather if there appears to be any chance it could make a difference.

arrest and confinement for a few days, the number of people who will dare leave their teevee sets and hit the streets will be very limited indeed. While the police want to justify their policy of preemption by pointing (ad nauseam) to the few windows broken in Seattle and the need to maintain order, the rulers understand that if preemptive arrests stifle political involvement — limiting it to those young enough or secure enough to take risks — their unjust authority is safer. We accept preemptive, illegal arrests — just because the state often uses far harsher methods against its enemies — at our peril.

Guantanamo on the Hudson

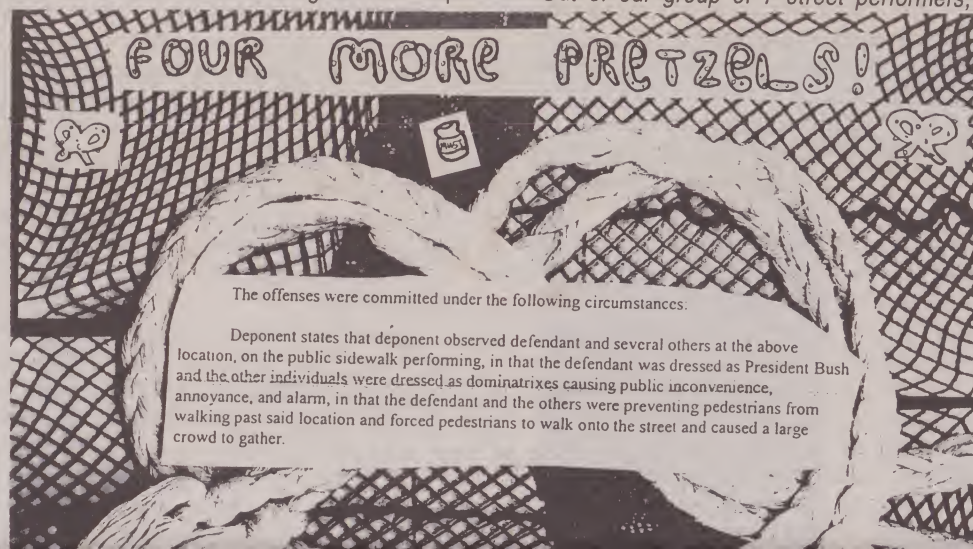
Out of our group of 7 street performers,

temporary holding station complete with chain link enclosures topped by razor wire — it looked strangely like Camp X-ray at Guantanamo Bay, Cuba. The problem was "where are the violent anarchists?" Finding none, the police had to do their best to improvise so they wouldn't look like fools.

My two friends and I stood in a little police sub-station with metal handcuffs on feeling so full of emotion, so close to each other and for just a moment so deeply alive. Sometimes you feel like you're stuck in your life — repeating boring patterns, working too much, playing not enough, not feeling enough intensity, feeling lonely and longing for human connection. We had been talking about it the night before — how can we really feel? How can we be fully alive given all the complexities of our lives? But in that station, we knew we were alive. We felt our existence very intensely — my eyes grew teary not out of fear, but out of joy at being this alive. We all kissed and they had tears in their eyes, too.

It isn't fun getting arrested — we were pissed off at the injustice of it, pissed at having our freedom taken from us, worried about what would happen next, trying to figure out how to manage this new reality. I felt particularly worried about C and M — they were wearing skimpy, sexy outfits — fishnet stockings, tight see-through stuff, leather. They had no identification, no money, and no keys to the place we were staying.

After searching us, the police put us in a van and drove us to Pier 57. On the way, we used



find some action. They told us they were bored too — so bored that they would send us two legal observers. At noon on Tuesday, our 7 person skit was the action.

The legal observers arrived an hour later right before what was to be our final performance. The corner wasn't near any delegates, and the police even watched the entire show before the bust. It wasn't until the end — when the doms offer George a pretzel and he chokes on it and falls to the sidewalk — that I had any idea we were in trouble.

But we were assuming that the "normal" urban rules applied — that if you didn't do anything illegal, you wouldn't be arrested. We were wrong — the police had their own rules, but they hadn't bothered to tell anyone.

Civil disobedience: yesterday & today

My first political arrest was in 1985 — I was 16 years old and the anti-nuclear arms race movement was in full swing. Over the last 20 years, I've seen what I consider to be kind of an evolution of protest tactics. My first arrest was of the purely symbolic type — a large group of us sat on the railroad tracks in Vancouver, Washington to block a train carrying nuclear weapons from reaching the nuclear submarine based on the Coast. We knew in advance that we would be arrested, and we knew the train would ultimately reach its destination, if perhaps a little late. The idea, I guess, was that by putting our bodies on the line and forcing our own arrest, we would attract media attention and bring attention to the issue. I did a few arrests like that in those days — building occupations, sit-ins on roads, climbing over fences at military bases literally into the arms of military police.

We weren't that interested in causing disruption or chaos or making it difficult for the wheels of oppression to operate. If we had been, we would have been more aggressive — playing hide and seek on the train tracks, finding a spot on the fence without any soldiers. This kind of symbolic action still goes on, but more recently, a lot of "action" has moved beyond the purely symbolic to more serious attempts at disruption and direct action.

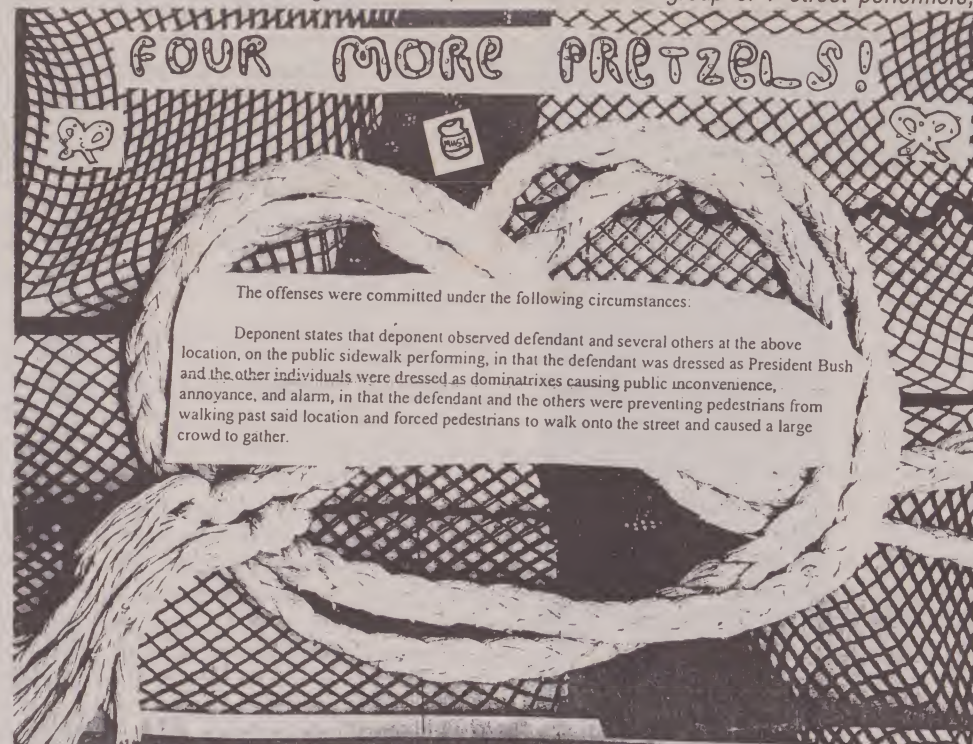
Whereas in a symbolic "action" the participants actually want to get arrested and

to preemptively arrest people who appeared to be protesters — not necessarily because they were doing anything particularly illegal or disruptive at the time of their arrest, but because they might later engage in disruption or illegal acts. Once arrested, the police used every trick and stalling tactic to keep people off the streets for a long time. People

those young enough or secure enough to take risks — their unjust authority is safer. We accept preemptive, illegal arrests — just because the state often uses far harsher methods against its enemies — at our peril.

Guantanamo on the Hudson

Out of our group of 7 street performers,



arrested for a violation who might normally be given a ticket and released were subjected to a full booking process including fingerprints — held overnight or longer with no access to legal process.

There are two ways to look at this. On the one hand, what's the big deal? The US government dishes out far more oppression to almost every person or creature on earth — even defenseless plants and rocks — on a regular basis. People in Iraq are being killed by the hundreds; during the RNC, the NYPD kept at its "normal" job — suppressing the poor and communities of color.

The other way to look at it, however, is to realize what this means to future chances for dissent. If just by standing on the sidewalk at a legal political demonstration a person risks

the police only grabbed three of us — George Bush and two of the three dominatrixes, C and M. At first, all three of us thought the whole thing was so ridiculous that surely the police would just take us around the block, give us a ticket or a warning, and cut us loose. But again, we were assuming reality was as it normally exists — not the parallel universe of New York during the RNC. For weeks, the NYPD had been hyping the protests, claiming there would be "violent anarchists" there bent on destroying New York. They had gotten tens of millions of dollars in federal money to protect the Republicans. And so they put on a good show — hordes of police everywhere you went, huge barricades for blocks around midtown Manhattan. The cops had converted a bus garage on Pier 57 on the Hudson River to a

sub-station with metal handcuffs on feeling so full of emotion, so close to each other and for just a moment so deeply alive. Sometimes you feel like you're stuck in your life — repeating boring patterns, working too much, playing not enough, not feeling enough intensity, feeling lonely and longing for human connection. We had been talking about it the night before — how can we really feel? How can we be fully alive given all the complexities of our lives? But in that station, we knew we were alive. We felt our existence very intensely — my eyes grew teary not out of fear, but out of joy at being this alive. We all kissed and they had tears in their eyes, too.

It isn't fun getting arrested — we were pissed off at the injustice of it, pissed at having our freedom taken from us, worried about what would happen next, trying to figure out how to manage this new reality. I felt particularly worried about C and M — they were wearing skimpy, sexy outfits — fishnet stockings, tight see-through stuff, leather. They had no identification, no money, and no keys to the place we were staying.

After searching us, the police put us in a van and drove us to Pier 57. On the way, we used our affinity groups' call "WHOOOP" to penetrate the thick plastic separating the men from the women.

When we got to the Pier, we were surprised to see the vast place basically empty, with tons of cops just standing around waiting for something to happen. After being searched again, they started the grim process of paperwork. At one station, they counted the money in my wallet over and over because there was too much and they had to put some of it into "checked baggage." They called a supervisor over to make sure the paperwork was right. They worked on this for what seemed like an hour. It felt highly symbolic of life in the US that the cops would take 1 second to deprive us of our freedom, but would spend an hour dealing with \$71 — in America, money is always taken far more seriously than freedom.

Finally, I got locked in the big chain link cage. The police had taken my necktie so I couldn't hang myself with it while I was in the cell. The

Continued on page 11

Bind

"being silly with intent to be ridiculous"

line from Alice's Restaurant ran through my head "Officer Obie, did you think I was going to hang myself for littering?" Taking my necktie seemed really silly given that all around the cell there were signs warning us to be careful of cutting ourselves on the razor wire. Anyone wanting to kill themselves in that cage



would have had an easy time of it.

As much as it pissed me off to be locked up for nothing, I have to say that in retrospect, I feel lucky to have met the people I shared the cage with. They were all from a group that had allegedly thrown a little party on Wall street earlier in the morning. Apparently, their small group was far outnumbered by undercover cops who grabbed all of them, drawing blood in a number of cases. They were a great group — creative, fun and smart. One guy was walking the Appalachian trail and had taken a break from his walk to come to the RNC. Another had just taken the bar exam to be an environmental lawyer. We exchanged all kinds of stories over the course of the next almost day long ordeal.

2-3 hours." I felt like that meant it would take 6 hours, maybe 8 hours. Since we were now pretty sure very few protesters had so far been arrested, and since the Courts were open and available, and we were entering the court building, this assumption appeared reasonable.

In the days after August 31, the police have defended the long period of time (hundreds of people were held for 48 hours) it took them to "process" and release detainees on the grounds that they were "flooded" with arrests on August 31. (No matter that this flood was their own doing as they swept up innocent people.)

Our experience at the Tombs proves that this police claim is a lie. When we got there, they had only arrested a couple of dozen people all day. The police were sitting around waiting for something to happen. It took a few minutes for them to offer me my phone call, and a few more to finger print me. Then, I figured I would wait around a little while and then be released. Instead, I was taken downstairs, very thoroughly searched again, and then put into a cell with other unlucky folks. There was one other holding cell that had people in it — so called "regular" arrestees — the police kept the RNC detainees separate from the normal population.

Aside from those two cells, there were huge numbers of empty holding cells. We sat and sat and a tiny number of us were gradually taken up to Court, but mostly we were held. There was a pay phone in the cell and we began to hear that out in the real world, mass arrests were happening. But we didn't see the folks getting arrested for hours. Maybe around midnight they started bringing the first group in — the peaceful Fellowship of Reconciliation march that had been arrested at

Slingshot dommes discipline George W



What I didn't learn in New York City

By I Steve

I didn't go to the protests at the Republican National Convention for many reasons. I was totally broke, and had no idea what to do when I got there. But none of this had tended to stop me in the past. What was different this time was my reservations about mass protests at major party conventions. In the year 2000, the series of mass protests that had shaken the WTO and the World Bank/IMF seemed to hit a wall at the R2K in Philadelphia and D2K in Los Angeles.

One reason was that our protests

authorities were preparing for the upcoming protests.

So I started to really wonder about protest culture again. This worldwide network of people engaged in figuring out things we don't like, such as George Bush, prioritizing them, and responding to the most important things by protesting against them. For a while, we had this idea of "direct action," and the slogan, "from protest to resistance," indicating that rather than just protesting, we were going to actually obstruct the things we



would have had an easy time of it.

As much as it pissed me off to be locked up for nothing, I have to say that in retrospect, I feel lucky to have met the people I shared the cage with. They were all from a group that had allegedly thrown a little party on Wall street earlier in the morning. Apparently, their small group was far outnumbered by undercover cops who grabbed all of them, drawing blood in a number of cases. They were a great group — creative, fun and smart. One guy was walking the Appalachian trail and had taken a break from his walk to come to the RNC. Another had just taken the bar exam to be an environmental lawyer. We exchanged all kinds of stories over the course of the next almost day long ordeal.

A lot has been made of the dangerous health conditions at the converted bus garage — an oily substance coated the floor which was supposedly mixed with asbestos or worse. A guy in the cage was using a rolled up dollar bill as a paint brush to create a political t-shirt on his plain white shirt — the oil on the floor was his paint. I touched the floor to see if it was safe to sit down — my finger turned solid black. We were lucky, because only a few of us were in the cage during the middle of the day. Later in the evening when the police arrested over 1,000, I am told that the cells were stuffed and avoiding contact with the filthy floor was impossible.

I couldn't see C and M, but at various points we whooped signals back and forth to each other across the vast, noisy, hanger-like Pier 57. Finally, after cooling our heels for a long time, the police let me out of the cage and a school bus with prison bars pulled up. C, M and I stood facing a fence. The police always marched us around telling us to face the fence or the wall, etc., getting off on their power trip. We were surprised when we boarded the bus and discovered that we had the whole thing to ourselves! The bus pulled out of the



this police claim is a lie. When we got there, they had only arrested a couple of dozen people all day. The police were sitting around waiting for something to happen. It took a few minutes for them to offer me my phone call, and a few more to finger print me. Then, I figured I would wait around a little while and then be released. Instead, I was taken downstairs, very thoroughly searched again, and then put into a cell with other unlucky folks. There was one other holding cell that had people in it — so called "regular" arrestees — the police kept the RNC detainees separate from the normal population.

Aside from those two cells, there were huge numbers of empty holding cells. We sat and sat and a tiny number of us were gradually taken up to Court, but mostly we were held. There was a pay phone in the cell and we began to hear that out in the real world, mass arrests were happening. But we didn't see the folks getting arrested for hours. Maybe around midnight they started bringing the first group in — the peaceful Fellowship of Reconciliation march that had been arrested at 4 p.m. for walking on the sidewalk near Ground Zero.

If the police couldn't process the "flood" of arrestees in a timely fashion because they were a flood, that doesn't explain why the police couldn't deal with two dozen arrestees from early in the day in a timely fashion. Of course, the answer is that the police had made a conscious decision to move protesters through the system slowly. Some day, as the lawsuits over the RNC protests are resolved, we may learn more about who made this decision, but anyone who was there could plainly see what was going on.

As the night passed away in jail, more and more folks got brought over from Pier 57 until eventually, all the holding cells were full. There was insufficient space to lie down, so mostly we stayed up chatting, making friends, feeling outraged, feeling our bodies grow increasingly exhausted. As it turned out, I was one of the lucky ones — I got release in only 17 hours at about 5:30 a.m. I got to see the rising sun shining on the Brooklyn bridge — a beautiful sight in a beautiful city — and freedom had never tasted so sweet. But also so sour, because I knew that hundreds more were still locked away, and because I knew that none of us can ever be really free under this system. And I knew that the cops were probably going to get away with the whole thing — arresting people

What I didn't learn in New York City

By I Steve

I didn't go to the protests at the Republican National Convention for many reasons. I was totally broke, and had no idea what to do when I got there. But none of this had tended to stop me in the past. What was different this time was my reservations about mass protests at major party conventions. In the year 2000, the series of mass protests that had shaken the WTO and the World Bank/IMF seemed to hit a wall at the R2K in Philadelphia and D2K in Los Angeles.

One reason was that our protests expose things, and the presidential horse race is already designed to flaunt itself in a year long super-distraction. We don't come to these things just trying to prevent some ghastly new development in the global terror super state; we try to get in the way of business as usual which has a bit more momentum.

So I was sitting in a house, a very comfortable sublet by I Steve standards, watching the play by play on NYC Indymedia. I had been at actions like this before, so I feel the day after day of

authorities were preparing for the upcoming protests.

So I started to really wonder about protest culture again. This worldwide network of people engaged in figuring out things we don't like, such as George Bush, prioritizing them, and responding to the most important things by protesting against them. For a while, we had this idea of "direct action," and the slogan, "from protest to resistance," indicating that rather than just protesting, we were going to actually obstruct the things we don't like. But more often than not, the result of this strategy was that we used this obstruction to protest more dramatically, rather than use protests to obstruct. In retrospect, what we were really doing was protesting against the fact that all we do is protest.

In New York, a half million people decided in various ways to deal with their feelings about the Bush administration by protesting against it. As far as I can tell, while most people in this horde had no ties to the anarchist movement or the Kerry campaign, like these two groups they weren't oriented toward winning anything.

Bush is bad and protesting him is fine of course. But I think there would be less existential frustration if we realize a couple things. First, that this idea of vigorous protest, around which our protest culture revolves, is based on our vision of grassroots, direct democracy. In this democracy, the collective decisions of society are the synthesis of the deep self-expression and actions of the people.

Second, that we do better protesting things that are simply undemocratic than protesting the mainstream system of democracy, which is based on majoritarianism. For them it's democratic

the idea of vigorous protest, around which our protest culture revolves, is based on our vision of grassroots, direct democracy

exhausting non-stop demonstrations, camaraderie, commotion, arrests,

supposedly mixed with asbestos or worse. A guy in the cage was using a rolled up dollar bill as a paint brush to create a political t-shirt on his plain white shirt — the oil on the floor was his paint. I touched the floor to see if it was safe to sit down — my finger turned solid black. We were lucky, because only a few of us were in the cage during the middle of the day. Later in the evening when the police arrested over 1,000, I am told that the cells were stuffed and avoiding contact with the filthy floor was impossible.

I couldn't see C and M, but at various points we whooped signals back and forth to each other across the vast, noisy, hanger-like Pier 57. Finally, after cooling our heels for a long time, the police let me out of the cage and a school bus with prison bars pulled up. C, M and I stood facing a fence. The police always marched us around telling us to face the fence or the wall, etc., getting off on their power trip. We were surprised when we boarded the bus and discovered that we had the whole thing to ourselves! The bus pulled out of the



Queerfist kiss-in at the RNC

pier and what followed was the wildest ride I had in New York — even better than the Cyclone I rode at Coney Island a few days later. The huge, empty school bus (except for us and the arresting officer) sped through Manhattan, running red lights, with a police car escort running ahead of us. All this for street theater?

Wingnuts in the Tombs

When we got to the "Tombs" — Central Booking — I had a naive optimism that we would soon be released. When we had reached Pier 57, an officer had said "this will just take

arrestees in a timely fashion because they were a flood, that doesn't explain why the police couldn't deal with two dozen arrestees from early in the day in a timely fashion. Of course, the answer is that the police had made a conscious decision to move protesters through the system slowly. Some day, as the lawsuits over the RNC protests are resolved, we may learn more about who made this decision, but anyone who was there could plainly see what was going on.

As the night passed away in jail, more and more folks got brought over from Pier 57 until eventually, all the holding cells were full. There was insufficient space to lie down, so mostly we stayed up chatting, making friends, feeling outraged, feeling our bodies grow increasingly exhausted. As it turned out, I was one of the lucky ones — I got release in only 17 hours at about 5:30 a.m. I got to see the rising sun shining on the Brooklyn bridge — a beautiful sight in a beautiful city — and freedom had never tasted so sweet. But also so sour, because I knew that hundreds more were still locked away, and because I knew that none of us can ever be really free under this system. And I knew that the cops were probably going to get away with the whole thing — arresting people for nothing other than daring to hit the streets to oppose those in power, intentionally holding us for long periods, and harassing us with dirty conditions at the Pier, sleep deprivation and disrespect.

My friends C and M had been released a little before me, and between my affinity group and the fantastic legal support teams outside the jail, they were okay despite their skimpy clothing, lack of money and lack of ID. C and M had been arraigned and had their charged adjourned contemplating dismissal — in other words if they don't get arrested for 6 months, the charges will be dropped. My situation was more annoying — I would have to return to New York from my home in California in three weeks to attend a court appearance. When I returned, I got an ACD, too. The National Lawyer's Guild lawyer told me that of the 1,800 people arrested, about 1,200 would have to return for a court date. Two-thirds of those arrested lived outside New York. Perhaps this was a way to promote tourism?

come to these things just trying to prevent some ghastly new development in the global terror super state; we try to get in the way of business as usual which has a bit more momentum.

So I was sitting in a house, a very comfortable sublet by I Steve standards, watching the play by play on NYC Indymedia. I had been at actions like this before, so I feel the day after day of

the idea of vigorous protest, around which our protest culture revolves, is based on our vision of grassroots, direct democracy

exhausting non-stop demonstrations, camaraderie, commotion, arrests, solidarity... But now, even though I could almost smell the pepper spray I could blink my eyes and I was back in a quiet room in sunny California. Where I could without adrenaline look at MSNBC, The New York Times, Newsweek, and try to figure out how all this protest measured up to the evil Republican media spectacle.

I knew that if I was there, I wouldn't care so much about how much the protests were suppressed in the corporate media, which reported that only 100,000 people marched on Sunday, and mostly ignored everything else. The New York Times reported a bit more, because for them it was local news, and they've been surprisingly aware that Bush and his oil gangsters are destroying corporate civilization. Anywhere else one would really have to dig for convention protest stories; there was more regular coverage earlier about how the

dramatically, rather than use protests to obstruct. In retrospect, what we were really doing was protesting against the fact that all we do is protest.

In New York, a half million people decided in various ways to deal with their feelings about the Bush administration by protesting against it. As far as I can tell, while most people in this horde had no ties to the anarchist movement or the Kerry campaign, like these two groups they weren't oriented toward winning anything.

Bush is bad and protesting him is fine of course. But I think there would be less existential frustration if we realize a couple things. First, that this idea of vigorous protest, around which our protest culture revolves, is based on our vision of grassroots, direct democracy. In this democracy, the collective decisions of society are the synthesis of the deep self-expression and actions of the people.

Second, that we do better protesting things that are simply undemocratic than protesting the mainstream system of democracy, which is based on majoritarianism. For them it's democratic if when 2/3 of the people want to put left-handed people in labor camps, we turn in ourselves or the left-handed people we know, even if we'd rather not. In countries that don't have even representative democracy, like Indonesia under Suharto for example, people seem to have better luck bringing down the government with mass protests.

Radicals usually address this problem by attacking and discrediting majoritarian democracy. We usually attempt this discrediting in years that are divisible by 4. What I'd like to see happen is that we, from 2005-2007, figure out how to get the basic idea of direct democracy, and how it differs from majoritarian, representative democracy, into the heads of all Americans. Then in 2008, when we go out and protest, both we and everyone else will know what we're doing.

CHIP IN MY SHOULDER

CONTINUED FROM PAGE ONE

not subject to legal restrictions. The government also uses fear to compromise personal liberty for the sake of "security", for example with passage of the Patriot Act.

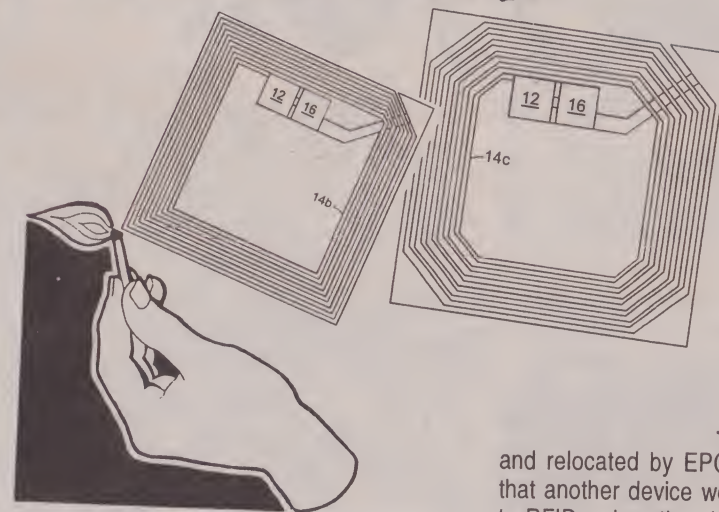
The system of RFID tagging and databasing of personal information may soon be the primary threat to personal anonymity and security. This technology is already in use, and when it becomes more systematically integrated into our technological society, scenarios like this may become common:

"You go to Wal-Mart (they are the main proponents of RFID in stores right now) you pick up a Gillette razor to shave those pesky butt-crack hairs, and when the RFID-reader equipped shelf 'hears' you remove the item from the shelf, a 'customer appreciation' camera in the display takes your picture (this is already happening in the UK). The picture is sent to the security guard at the front of the store wirelessly, who waits to see if you pay for the high-theft item. You buy other RFID equipped items, which you may or may not know are broadcasting their location and type. Your route through the store is tracked by a network of sensors so Wal-mart can compile market statistics on the buying and walking habits of shaving people. You go to "check out" and find that most people walk right out the door, because the RFID antenna/computer at the door simultaneously totaled their purchase wirelessly and charged their credit card account when it sensed the RFID credit card in their purse (these are in use in Chicago, Singapore, Tokyo). Security is there to make sure all people that passed through had their credit card, and they are waiting to see if you

will verify as you walk through because they know you are statistically likely to jack the razor. There is a single register for paranoid or marginalized cash customers, so you wave your razor in front of the register and feed your wrinkly dollar bills into the cash counter under the gaze of the security, who is just doing her job. It was a dehumanizing hassle, but you got your razor. Later, your credit card wielding sister gets a subpoena because the can of coke she legally walked out with (#18994) and charged to her account (#45879) was found near a torched SUV and linked to the crime by the FBI. What a bummer, cause she didn't even do it. Though her highly paid lawyer gets her off after he pulls records that her credit card had automatically been buying her drinks at Club Trendy at the time the SUV was burning. Sometime later, you are eating at the local organic store when a cop walks by on the sidewalk with a handheld RFID reader and pegs the copy of Kropotkin's *Mutual Aid* fresh from the library nestled harmlessly in your backpack and starts asking questions. He says, 'son, in my experience kids

with books like these commit crimes. Geez, if you saw the statistics I see every day, you wouldn't be reading it. Calm down, I'm not arresting you, I'm sure you haven't done anything wrong, I'm just waiting for you and your friends here to be cross-referenced through some databases to see if you are a security threat. It's just a matter of routine."

This story is not incredible, it may just be a matter of time until it is commonplace. Many different industries are working to put RFIDs everywhere. They are starting to appear in the strangest places. Every government building, university, and research facility is using them



for "key-cards." Every pallet of goods that went to Gulf War II was tagged. The corporations are drooling over them because they can make supply chains ultra-efficient by tracking each item along the assembly line all the way to the shelf and curb shoplifting for good. The San Francisco library is thinking about putting them in their entire inventory.

As with all new technologies they are being marketed for their increased efficiency and convenience. Who would want to wait in line at the grocery store, when you could just walk out the door and everything would be paid for automatically? Consumers, especially in Germany, have objected to RFID, afraid of the Orwellian world that could result, and usually they are pacified (literally the word of choice in confidential marketing strategy plans stolen from the MIT Auto-ID center website — they are the primary patent-holders of this technology, until the entire lab was purchased

and relocated by EPC Global) by promising that another device would send a "kill" signal to RFIDs when they leave stores. But if they are to be used in libraries, either the kill signal wouldn't be used or a special "resume" signal would need to be programmed in.

Libraries seem to be the target market in the US. Who would ensure the "kill" signal is actually being sent by RFID readers? The consumer will never know, because all RFID reading/writing/killing/resuming is done silently and from a distance. Will the cops know the resume signal, if the kill signal is implemented? The CIA? The NSA? I don't know. But I don't trust it.

Thumbs down for RFID. It is a major threat to individual autonomy and anonymity, if you are doing legal or illegal things. Keep an eye out for them (see picture), and keep yourself informed on who has access to what databases. Tell your librarian you are opposed to RFID technology. Check out www.spychips.com for more information, and US Patent #6,768,419 for a description of the proposed library RFID system.

from the shelf, a 'customer appreciation' camera in the display takes your picture (this is already happening in the UK). The picture is sent to the security guard at the front of the store wirelessly, who waits to see if you pay for the high-theft item. You buy other RFID equipped items, which you may or may not know are broadcasting their location and type. Your route through the store is tracked by a network of sensors so Wal-mart can compile market statistics on the buying and walking habits of shaving people. You go to "check out" and find that most people walk right out the door, because the RFID antenna/computer at the door simultaneously totaled their purchase wirelessly and charged their credit card account when it sensed the RFID credit card in their purse (these are in use in Chicago, Singapore, Tokyo). Security is there to make sure all people that passed through had their credit card, and they are waiting to see if you

are going to check out at Club Friendly at the time the SUV was burning. Sometime later, you are eating at the local organic store when a cop walks by on the sidewalk with a handheld RFID reader and pegs the copy of Kropotkin's *Mutual Aid* fresh from the library nestled harmlessly in your backpack and starts asking questions. He says, 'son, in my experience kids

with books like these commit crimes. Geez, if you saw the statistics I see every day, you wouldn't be reading it. Calm down, I'm not arresting you, I'm sure you haven't done anything wrong, I'm just waiting for you and your friends here to be cross-referenced through some databases to see if you are a security threat. It's just a matter of routine."

This story is not incredible, it may just be a matter of time until it is commonplace. Many different industries are working to put RFIDs everywhere. They are starting to appear in the strangest places. Every government building, university, and research facility is using them

for "key-cards." Every pallet of goods that went to Gulf War II was tagged. The corporations are drooling over them because they can make supply chains ultra-efficient by tracking each item along the assembly line all the way to the shelf and curb shoplifting for good. The San Francisco library is thinking about putting them in their entire inventory.

As with all new technologies they are being marketed for their increased efficiency and convenience. Who would want to wait in line at the grocery store, when you could just walk out the door and everything would be paid for automatically? Consumers, especially in Germany, have objected to RFID, afraid of the Orwellian world that could result, and usually they are pacified (literally the word of choice in confidential marketing strategy plans stolen from the MIT Auto-ID center website — they are the primary patent-holders of this technology, until the entire lab was purchased

are to be used in libraries, either the kill signal wouldn't be used or a special "resume" signal would need to be programmed in.

Libraries seem to be the target market in the US. Who would ensure the "kill" signal is actually being sent by RFID readers? The consumer will never know, because all RFID reading/writing/killing/resuming is done silently and from a distance. Will the cops know the resume signal, if the kill signal is implemented? The CIA? The NSA? I don't know. But I don't trust it.

Thumbs down for RFID. It is a major threat to individual autonomy and anonymity, if you are doing legal or illegal things. Keep an eye out for them (see picture), and keep yourself informed on who has access to what databases. Tell your librarian you are opposed to RFID technology. Check out www.spychips.com for more information, and US Patent #6,768,419 for a description of the proposed library RFID system.



Book Review of Jaques Ellul's THE TECHNOLOGICAL SOCIETY

Published 1964

We read it for You

The Technological Society gives the reader insight into the emergent properties of our economic system. Without resorting to value-based language, or improbable conspiracy theories, or the existence of extraordinarily inhuman world leaders he explains the nature of our system based solely on individual people functioning out of motivation for their personal benefit within the constraints imposed on them by the economic environment they find themselves in. Jacques Ellul shows how the resulting system tends toward greater interdependence, the collective will imposing itself over the individual will, and the inevitable merger of all control agents (corporations, administrators, politicians, technicians) into a single technical totality. The entire book is an exposition of *technique*, the generalized character of the means to an end. It is the know-how, the application of

to non-centralized resource and labor distribution, complex machines like the steam engine were most efficiently produced by many specialized industries. Thus the coordination of those many industries was essential to the success of the whole economy. In that situation technical *standardization* must be enforced by administrative organizations, i.e. the government (or unions, or corporations), whose scope encompasses the entire industrial complex, lest the entire production system collapse. To access the greatest general productivity the freedom of the production system must be reduced to its absolute most efficient form, "the one best way, that makes the most 'sense,'" which is necessarily in conflict with individual industries and individual workers. Ellul stresses that whether the regulating entity is capitalist, communist, socialist, fascist or a corporate state, it has

integration where the individual is the target of a barrage of coercive techniques (the most effective techniques are those unnoticed as such by the people under their influence) from all sides. Also, any individual technician can justify the invention and imposition of new human techniques because each technique does pragmatically function for the immediate benefit of individuals. Techniques make us temporarily more efficient of comfortable, but since the individual is subject to "beneficial" techniques from a multiplicity of technicians, and other forms of indirect economic persuasion, the system as a whole is totalitarian and compulsory to the individual. It is totalitarian as well, and can only become more so, for the only method of change is through technical means. No utopia or novel

political-economic "solution" can be

your values are in violation of the most effective means of implementing them, then your values are doomed to impotence.

However, in a related essay, "Anarchy from a Christian Standpoint" Ellul gives the reader some hope for a way out of the technical complex. He suggests anarchy as a solution. He says anarchy is the only ideal that fully implies political-economic non-participation, a *practical* method of change, because it implies non-competition. He says he has no faith in a functional and stable anarchist society, but he agrees that if people were constantly striving towards one, the world would be a much better place.

I would like to note that, as many a reader has already guessed, the *efficiency* Ellul speaks of is not *actual* thermodynamic efficiency, but only a measure of *human* work in,

We read it for You

The Technological Society gives the reader insight into the emergent properties of our economic system. Without resorting to value-based language, or improbable conspiracy theories, or the existence of extraordinarily inhuman world leaders he explains the nature of our system based solely on individual people functioning out of motivation for their personal benefit within the constraints imposed on them by the economic environment they find themselves in. Jacques Ellul shows how the resulting system tends toward greater interdependence, the collective will imposing itself over the individual will, and the inevitable merger of all control agents (corporations, administrators, politicians, technicians) into a single technical totality. The entire book is an exposition of *technique*, the generalized character of the means to an end. It is the know-how, the application of knowledge for a purpose. The primary economic purpose of *technique* is to adapt the capricious and irrational nature of humans to the rational, linear, predictable nature of the machine, and to orchestrate that society to function like a machine. The application of knowledge (*technique*) is a normal human behavior, but it becomes the primary motive force of change in our world when it is coupled with machines, which through their access to non-sustainable energy sources have a functionally unlimited ability to multiply our labors, resulting in *efficiency*.

The human tendency towards efficiency has always existed; it represents our striving to get the largest benefit from the least amount of work. It can be called innate laziness. This is done through the application of planning, reason, and organization. "Work smarter, not harder." The sudden applicability of science in the Industrial Revolution resulted in an exponential increase in the number of machines being built. Their ability to tap fossil fuels reinforced and amplified their production. Due

to non-centralized resource and labor distribution, complex machines like the steam engine were most efficiently produced by many specialized industries. Thus the coordination of those many industries was essential to the success of the whole economy. In that situation technical *standardization* must be enforced by administrative organizations, i.e. the government (or unions, or corporations), whose scope encompasses the entire industrial complex, lest the entire production system collapse. To access the greatest general productivity the freedom of the production system must be reduced to its absolute most efficient form, "the one best way, that makes the most 'sense,'" which is necessarily in conflict with individual industries and individual workers. Ellul stresses that whether the regulating entity is capitalist, communist, socialist, fascist, or a corporate state, it has the same totalitarian effect on the individual caught in it.

The effect on us is especially dehumanizing because the production-consumption cycle functions more efficiently if the demand and/or production can be fixed, predicted, and/or manipulated. All three techniques then are used to their fullest capacity by the regulating bodies, and within each specific industry. Statistics are gathered, models are computed, and *human* techniques are implemented. These are directed at the individual's life, leisure, body, and mind. Propaganda and regulatory laws are the primary human techniques, and like all techniques integrate successively into every aspect of the individual's economic life. Propaganda can motivate people to buy commodities or products for which demand is lagging or doesn't exist yet, thereby regulating the economy, or it can enslave people to a state of war, and war in the technological society occurs for primarily economic purposes. Ellul speaks of total

integration where the individual is the target of a barrage of coercive techniques (the most effective techniques are those unnoticed as such by the people under their influence) from all sides. Also, any individual technician can justify the invention and imposition of new human techniques because each technique does pragmatically function for the immediate benefit of individuals. Techniques make us temporarily more efficient or comfortable, but since the individual is subject to "beneficial" techniques from a multiplicity of technicians, and other forms of indirect economic persuasion, the system as a whole is totalitarian and compulsory to the individual. It is totalitarian as well, and can only become more so, for the only method of change is through technical means. No utopia or novel

political-economic "solution" can be implemented unless it has a practical means of out-performing the current system. Agents of change are constrained not by the viability of their ideal but by their technical means of coming into existence (a revolutionary idea is limited not by its functionality, but by its ability to bring people into action). Thus the power-of-change will be successively consolidated into those agents that have the broadest access to the means of change. This is why the economic system tends towards totalitarianism. Ellul supports these statements with exhausting historical and contemporary facts and a thorough argument.

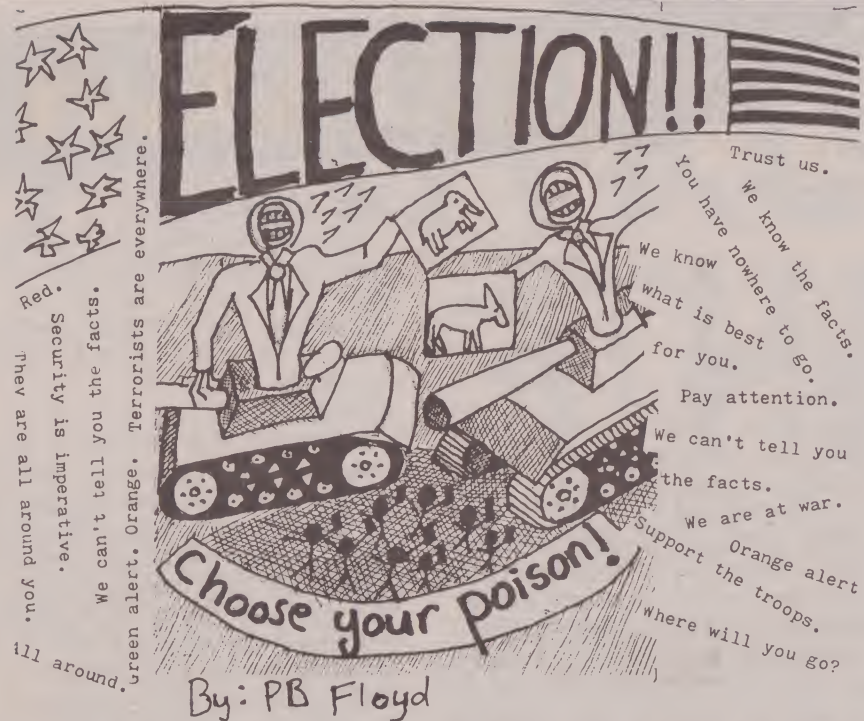
The Technological Society leaves the reader with an intense disappointment because Ellul makes it very clear that only technical solutions can be solutions to technical problems. He suggests that no ideology has any value until it applies itself. This is the core of the ethical problem activists meet everyday when faced with the problem of, "do the means justify the end, if they are in violation of the values of the end?" Ellul would suggest a dismal view that if

your values are in violation of the most effective means of implementing them, then your values are doomed to impotence.

However, in a related essay, "Anarchy from a Christian Standpoint" Ellul gives the reader some hope for a way out of the technical complex. He suggests anarchy as a solution. He says anarchy is the only ideal that fully implies political-economic non-participation, a *practical* method of change, because it implies non-competition. He says he has no faith in a functional and stable anarchist society, but he agrees that if people were constantly striving towards one, the world would be a much better place.

I would like to note that, as many a reader has already guessed, the *efficiency* Ellul speaks of is not *actual* thermodynamic efficiency, but only a measure of *human* work in, versus *human* benefit out. The measurements do not take into account the *actual* production and maintenance costs of the technological society, namely the consumption of fossil fuels. Our machines are actually extraordinarily inefficient compared to biological systems, they just currently have access to a convenient but temporary non-biological energy source. If non-sustainable energy sources were eliminated or didn't exist, then techniques would not create an inhuman and totalitarian system, it would reflect the control methods of ecological systems. That world would be tuned to perfectly adapt the human for the human's sake, rather than adapting the human only for sake of the machine's top performance.

by Bootstrapper



No matter who wins in November, the struggle for liberation will continue on November 3 because both major candidates are running to serve the same basic interests and to promote the same basic type of future — one based on hierarchy, consumerism, environmental irresponsibility and the status quo. After the election, those interested in human values, instead of corporate interests will oppose whichever candidate wins the election. While both of the candidates want ever more industrial production, consumption, spending, economic growth and jobs, we seek a world in which human beings, cooperation, sharing, beauty, pleasure and the earth are the highest goals. Social institutions need to serve these goals, not abstract accumulation of wealth for the few.

The most important opportunities for social change lie in opposition to the dominant culture — in the streets, in communities, in a million small interactions — including opposition to the system's electoral hoax. Every four years, the wheels of the electoral political machine spin to convince society that voting is the only or the best way to change things — and every four years, this is a fundamental mistake.

two things. First, it means you have to be keenly aware that either way, you get evil. That means that after the election, no matter who wins, I'll be out in the streets and working in whatever way I can to address the mess this society is creating. That involvement is far more important than my vote, or conversely, any decision not to vote. The idea of the lesser of two evils also means that the real social struggle after the election may have a different character depending on who wins — some things aside from the "big issues" will be different depending on who wins.

In deciding to vote, I'm employing a cost benefit analysis. If the cost of voting is very, very small, then the benefit can also be pretty darn small, and it will still be worth it. My analysis of the cost of voting is that it takes a few minutes, and that is the only cost. I don't find the idea that the mere act of voting itself somehow ratifies and endorses our oppressors very convincing, thus I don't consider this a "cost". Millions and millions of people don't vote in each election — sometimes almost as many as do vote — and this non-participation in no way endangers the state or corporate power structure. The small degree to which



There are quite a few misconceptions about development and ecological degradation that shape the First World's policies on the "development" of Third World nations. These countries are often used as scapegoats for environmental degradation, due to their lowered environmental regulations and large populations. It is commonly believed that by simply putting more money into the economy of these countries, by developing their economy into a model similar to the U.S.'s, these ecological problems will gradually diminish. This idea equates poverty with environmental degradation, when in fact, prosperity is the real problem in terms of the environment.

There are many different approaches environmental theorists take when thinking about these problems. One important approach is "ecologizing the economy," which means making economic processes less environmentally destructive, of trying to remedy our existing problems. Another is "economizing the ecology," or putting a price tag on nature. While these may sound like good ideas, "greenwashing" big business or advancing the technology of Third World countries will not halt, or even significantly slow, ecological degradation.

These theories of ecological modernization promote "sustainable capitalism," but they do not question the underlying logic and

ideological, political, or cultural "problem," could keep from becoming capitalistic, in other words.

In actuality, capitalism was born in the country as "agrarian capitalism." For most of the time that humans have worked the land for material needs, we have been divided into classes: those who worked the land, and those who appropriated the labor of others. Even when there is no strong division between appropriators and producers in the Marxist sense, the market still perpetuates itself, ever expanding. Once established, it requires that everyone remain dependent on the market for their means of subsistence. Even when workers do own the means of production, individually or collectively, they are still forced to respond to these market imperatives.

These imperatives are pressed upon Third World countries by the developed world, as is the idea that they need to make their country more environmentally friendly. It is ironic that they are simultaneously being pressured by multinational (though ultimately, in terms of profit, American) corporations to lower their environmental and labor laws as much as possible to be considered potential bases for economic development.

Multinational corporations have shown us that if you control someone's economy, you also control their politics. Economic policy usually

- 2 Helicopter elimination vehicle (abbr.)
- 4 with 48 across Mexican anarchist
- 6 journalist and agitator, early 20th century
- 10 Flirt optically
- 14 201 for Spartacus
- 15 Blow off the bill for your operation?
- 17 An internet search for it may return "Angel: the Series" or "Adult Thumb Sucking"
- 18 Fanatical Christian preaching (abbr.)
- 19 __ and behold!
- 20 Slight amount
- 21 He liked destruction and Satan
- 25 Approves
- 26 A certain gym, in the eyes of the very drunk?
- 27 Destroy
- 29 Overstimulates
- 32 Bruce Lee was one
- 34 De

day, you still have a corporation, and it still functions to serve its own goals and interests at the expense of its workers and the earth.

In view of the foregoing, it might seem a bit strange that I'm planning to vote in the upcoming election anyway, and for you know who. While it is clear to me that the major candidates are the same on what I consider the "big issues" (continuation of capitalism, industrialism, the basic framework of the status quo), it is equally clear that they are not precisely identical on every issue. My vote shall be a vote for the lesser of two evils.

The idea of the lesser of two evils means

other ways in which the power structure runs its own legitimacy every day by killing the planet while compelling most humans to live an empty life working meaningless jobs.

Though the benefit of voting may also be small — after all, one of the rich guys is going to win either way, I only have one vote, and the real struggle isn't about electoral politics anyway — there is a measurable benefit if the election comes out one way, rather than another. In general, I think radicals spend a lot of time arguing about whether voting will help or hurt the situation — time that could better be spent doing something.

sustainability at odds, and ignore that capitalism cannot ever stand still; it needs to constantly grow, but it cannot grow indefinitely.

The notion that capitalism is the "natural" economic system of any modern society is inherent. It is a common assumption that capitalism was born and bred in the city, and that any city is by its very nature capitalistic from the start. Only cities that had the "wrong" religion, type of state, or some other

the table, you must be willing to sacrifice quite a bit. Third world countries must exploit their people and environment on a market where they don't have any influence, where the buyer holds all the power, in order to satisfy needs that aren't being satisfied internally. Capitalist market imperatives insist that companies constantly find new ways to maximize profits, so naturally the labor and materials must be procured as cheaply as possible. Lowered environmental regulations and sweatshops all over the world illustrate this concept precisely.

The idea that everyone should, or even could live as we do is preposterous. It is empirical fact that in order for the U.S. to enjoy this level of prosperity — this quality of life — the Third World must be denied prosperity.

The underlying conditions of a capitalist system cannot be ignored in any environmental movement. Compassion for, or understanding of the working class aside, we will never be able to "save the earth" while ignoring class issues. Hopefully, it will soon become clear to the environmental movement that our current economic system is inherently at odds with the environment, and cannot even conceivably be reconciled.

George Bush Sr. clearly articulated the imperialistic policies of the US at the 1992 global environmental summit conference. Representatives from many Third World countries asked him to reconsider the consumption habits of the United States, arguing that a major part of the current ecological crisis was the enormous demand for consumer goods from the U.S. and other industrialized nations. They felt it was unfair for them to be asked to manage their natural resources to the immediate detriment of their economy in the name of environmental sustainability, when relatively minor environmental demands were refused by the richer industrialized nations. Bush Sr.'s reply to these requests was simple, and to the point: "The American way of life is not up for negotiation"

Perhaps the labor and environmental movements would both be more effective if they acknowledged the capitalist economy as their mutual enemy and worked together towards solutions.

A Few Ancient Anarchists

lost in an Aneurysm

called "Crossword"

Down

- 1 Way to get a lot of money in a convenient time frame
- 2 First part of the performance
- 3 Randoms thrown together (abbr.)
- 4 Hippies and weirdos
- 5 Paramours
- 6 Biblical character whose name has come to mean inconvenience of old age
- 7 Discussed with one's child's other parent, as a decision
- 8 Einsteinium, on the periodic table
- 9 Mope in dejection
- 10 Legendary criminal (abbr.)
- 11 Understand the point
- 12 Furnish lodgings to for the night
- 13 Terminate
- 16 Entryway
- 22 Strong desire
- 23 Objectivist's donkey?
- 24 Unsettling film style
- 28 Far Side guy
- 29 Vat of fruitiness
- 30 Bonnie, Ethel Rosenberg or the left one
- 31 Drunk person
- 32 Renunciate who is contemplating suffering in the cosmos
- 33 Datum such as hits or errors
- 36 Flavoring for condoms and ice cream
- 37 Complete deficiency in ImmunoGlobulin, for short
- 39 _____ trip (full of oneself)
- 43 Lend a hand when there's a crime to be done
- 44 Single payment for everyone
- 45 Diplomacy
- 48 Loud feline
- 50 A little more than a mere yard
- 52 Part of either a bicycle or a mass meeting
- 54 You do this as you sow!
- 55 Circle under pressure
- 56 She has many arms and wears people's heads around her neck
- 57 Word with age, curtain, shiek or stomach
- 58 They may be of the fish, ether, or volleyball variety
- 59 Their slogan was "Gee? No, ___!" before they eventually merged into Verizon
- 64 One might advertise "Fully functional" (abbr.)
- 65 They call it East Oakland, but it actual heads off in this direction



Across

- 2 Helicopter elimination vehicle (abbr.)
- 4 with 48 across Mexican anarchist journalist and agitator, early 20th century
- 10 Flirt optically
- 14 201 for Spartacus
- 15 Blow off the bill for your operation?
- 17 An internet search for it may return "Angel: the Series" or "Adult Thumb Sucking"
- 18 Fanatical Christian preaching (abbr.)
- 19 _____ and behold!
- 20 Slight amount
- 21 He liked destruction and Satan
- 25 Approves
- 26 A certain gym, in the eyes of the very drunk?
- 27 Destroy
- 29 Overstimulates
- 32 Bruce Lee was one
- 34 Degree attained by liberals and artists?
- 35 Passage for pleasure and waste
- 36 Despite working a boring dayjob, he managed to write the bible of anarchist individualist egoism
- 38 French pronoun involved in selfishness
- 39 Suffix with planet, meteor, or andr-
- 40 Organization whose members have news entertainment and a lot of personal ads (abbr.)
- 41 Has way too much of something
- 42 Anarchist orator of bavarian origin and colleague of Emma Goldman
- 45 He defended Yugoslavia from both American and Soviet domination so he could dominate it himself
- 46 Military division most in charge of dropping bombs everywhere
- 47 Police weapons
- 48 see 4 across
- 49 Punk noodles
- 51 Section of Portland with punk houses
- 52 The time I think it will take me to find a pen when I'm on the phone
- 53 The anarchist formerly known as Prince
- 59 A Mac-10, for instance
- 60 Maker of light bulbs and nuclear weapon components
- 61 Solemnly attest to
- 62 Exist
- 63 Prepare for burning, as a heretic
- 66 Bunch
- 67 Fucks up
- 68 Steel device that reveals a more sensitive vegetable surface
- 69 They were absorbed into the Department of Homeland Security from the State Department (abbr.)

REDUCE,

REUSE,

ROADKILL

Continued from page 1

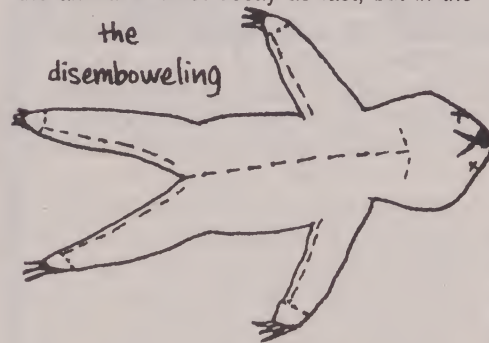
note: these diagrams were drawn by a vegan.

stiff you'll be able to use it but chances are it'll be harder to skin without tearing it.

Third, does the hair pull out? If it pulls out readily, its been dead a while. You still might consider using it though because actually, when the hair is falling out, its much easier to scrape/slip (something I'll discuss later on).

Finally, if it is still warm, you can eat it! Otherwise, it might not be a good idea to try, especially if the meat has turned green and is bruised and mealy looking.

If its winter and temperatures are cooler, the animal will not decay as fast, but in the



summer its much more difficult to deal with the decay.

Okay, so you decide it's a viable candidate, and you have some time on your hands to do all of this: what's next?

Skinning — preferably gloves and a face mask should be worn if you are worried about infection. Caution should be taken to prevent your hands from touching your eyes, nose, or mouth while handling the animal.

Tools you will need:

sharp knife
lye (NaOH)
Bucket
Water

Dull scraping tool (see Figure A)

Scraping Post

First, while the animal is hanging, cut around its hands, feet and down the length of its arms and legs. If you do not want this portion of the

which will result, when finished, in a hairless, wet, slippery, creepy skin.

Construct a scraping post from a de-barked tree trunk, about 3.5' long and 8-12" in diameter with ends cut at congruent angles to the ground and placed against a wall or tree, as shown in Figure B.

Lie the furry, wet soaked hide over the post with hide arms and legs hanging over the sides evenly, fur facing up, neck end towards the top of the post.

Kneel straddling the post and begin scraping the hair and pink epidermal layer of skin with your scraping tool. Its very important to get all the epidermal skin off, as it is very hard when dry and will not tan, leaving you with crunchy spots in your finished tanned hide. Its best to begin in the middle of the hide, making one hairless, epidermal-less line from the neck to the butt and working out

For braining, you'll need:

Brains
Bucket

Very warm water
Cable

Lots of time

Heat source or the sun on a warm day
4' long by 4" wide smooth beam
2.5' long smooth stick.

There is a very grizzly task involved that requires bludgeoning the skull to obtain the brains. There is no not-gross way to do this.

a. Mandatory Brief Philosophical Rambling

As an aside, it's good to keep in mind the experience of all of this "gore" as we go about this process. Surrounded by a man-made landscape, it is hard to feel how severed we are from the sources of the things we consume.

scraping post
(Figure B)



or tools are a necessity of human survival, which they almost always are.

That being said, once you've spooned out the brains you should either store them in a frozen state until further use, or use them immediately. Brains especially can become totally nasty smelling in a matter of nanoseconds.

b. Tools

At this point, or at some time previous, two tools need to be constructed to complete the braining and stretching process: the wringing bar and the roughing cable. The wringing bar can simply be a straight, de-barked tree limb fastened with twine between two close trees. The purpose of this bar is for twisting the hide until all the moisture is out of it. A very solid cured wood stick, also for wringing, about 1.5 to 2 feet in length should be procured (think short axe handle). You'll also need to rig up a 6' length of cable to something solid at both ends. In the process of hide drying rubbing the hide on the cable roughs it up when it dries too fast, and could become crunchy.

c. Soaking

After scraping the skin and hair off, the remaining wet, slippery hide is then soaked with the squashed up brains in very warm water (but not scalding to the touch). The idea is to ensure that the brains are absorbed into the hide. Using your hands to massage the brains in works well.

d. Wringing

After soaking the skin in the brains, it's important to wring the hide out as much as you can. The best way to do this is to drape the hide width-wise across your wringing post which is tied up between the trees. By wrapping the smaller stick in the hanging hide and twisting, a lot of water can be liberated. Collecting this water is very important since its good to repeat this process of braining and wringing at least two times.

e. Stretching and Drying

Now its time to find a warm comfortable



summer its much more difficult to deal with the decay.

Okay, so you decide it's a viable candidate, and you have some time on your hands to do all of this: what's next?

Skinning — preferably gloves and a face mask should be worn if you are worried about infection. Caution should be taken to prevent your hands from touching your eyes, nose, or mouth while handling the animal.

Tools you will need:

sharp knife
lye (NaOH)
Bucket
Water

Dull scraping tool (see Figure A)

Scraping Post

First, while the animal is hanging, cut around its hands, feet and down the length of its arms and legs. If you do not want this portion of the hide, simply cut around the arms and legs where they meet the body. Next, slice a cut from the neck to the anus on the front side of the animal. You should be able to separate the skin from the fascia by pulling from either end towards the spine. When the hide is off the animal, I usually start pulling all the hanging, boogery looking strands of flesh off the inside before moving on to the next step.

Lye Soaking — The hide, hair and all, will go into a bucket of a solution of lye + water. Lye can be obtained in its pure chemical form purchased as drano or liquid plumber, red devil...etc, or in a less powerful form as the water from leached wood ash. Be careful as it is caustic. 8 tablespoons of drano for each gallon of water should be enough to cause the desired effect. The lye makes the epidermis of the skin swell up and enabling the hair to "slip" off the subdermal layers of skin a little easier.

Scraping/Slipping — after soaking for at least 24 hours or until the hide looks very swollen and pinkish, you are ready to start scraping the hide, thereby "slipping" the hair

leaving you with a much more comfortable, tanned hide. Its best to begin in the middle of the hide, making one hairless, epidermal-less line from the neck to the butt and working out



towards the arms from there. Allow 3-4 hours to complete this task with a medium size deerhide.

Braining — "Every animal has enough brains to tan its own hide." You might think this saying is just a clever aphorism, but physiologically it's also true. When you find the animal and skin it, the brains are what you'll use to actually "tan", or soften the skin.

The way it works is brains are very fatty — like 100% saturated fat. The hide is very absorbent and stretchy and with some coaxing, will soak up the brains into its pores. Unless the brains are applied, when the hide dries it will normally get very hard because the hide is basically made of glue. But when the hide is in a warm water bath with the brains and soaks up the fats into its pores, the fats actually coat the pores so that the glues cannot stick to each other. After being smoked this way the hide can hold its fully stretched out position in dry weather forever, without reverting back to its original crunchy, dry raw hide texture, which when worn as clothing is very uncomfortable and un-sexy.

experience of all of this "gore" as we go about this process. Surrounded by a man-made landscape, it is hard to feel how severed we are from the sources of the things we consume.

and cause the skin to crack, also for wringing, about 1.5 to 2 feet in length should be procured (think short axe handle). You'll also need to rig up a 6' length of cable to something solid at both ends. In the process of hide drying rubbing the hide on the cable roughs it up when it dries too fast, and could become crunchy.

c. Soaking

After scraping the skin and hair off, the remaining wet, slippery hide is then soaked with the squashed up brains in very warm water (but not scalding to the touch). The idea is to ensure that the brains are absorbed into the hide. Using your hands to massage the brains in works well.

d. Wringing

After soaking the skin in the brains, it's important to wring the hide out as much as you can. The best way to do this is to drape the hide width-wise across your wringing post which is tied up between the trees. By wrapping the smaller stick in the hanging hide and twisting, a lot of water can be liberated. Collecting this water is very important since its good to repeat this process of braining and wringing at least two times.

e. Stretching and Drying

Now its time to find a warm comfortable seat where you can plan on working for two or three hours. During this step, the hide is pulled and stretched again and again while it dries, so that it does not dry in an unstretched position. If the hide dries and it is not stretched, it will be very hard and uncomfortable, like raw hide. The motion is pulling the hide with your hands again and again to keep it stretched out. It can be a real knucky job, if it's a big hide. But its worth it because the finished hide is so soft, it feels like your own skin.

f. Smoking

The last stage is to smoke the hide. There are many different types of wood that will impart different effects like coloring or smell to the hide. The best wood to be used is the very rotten wood that you find decaying on the forest floor. Some people sew their hides together like a hot air balloon to get a very complete smoke, but its easiest to just get a ladder or some kind of frame and lie the hide over a very cold fire for a long time. After this step, you'll have clothing or tool material that is durable and will last you many, many years.

from the neck to the anus on the side of the animal. You should be able to separate the skin from the fascia by pulling from either end towards the spine. When the hide is off the animal, I usually start pulling all the hanging, boogery looking strands of flesh off the inside before moving on to the next step.

Lye Soaking — The hide, hair and all, will go into a bucket of a solution of lye + water. Lye can be obtained in its pure chemical form purchased as drano or liquid plumber, red devil...etc, or in a less powerful form as the water from leached wood ash. Be careful as it is caustic. 8 tablespoons of drano for each gallon of water should be enough to cause the desired effect. The lye makes the epidermis of the skin swell up and enabling the hair to "slip" off the subdermal layers of skin a little easier.

Scraping/Slipping — after soaking for at least 24 hours or until the hide looks very swollen and pinkish, you are ready to start scraping the hide, thereby "slipping" the hair

Braining — "Every animal has enough brains to tan its own hide." You might think this saying is just a clever aphorism, but physiologically it's also true. When you find the animal and skin it, the brains are what you'll use to actually "tan", or soften the skin.

The way it works is brains are very fatty — like 100% saturated fat. The hide is very absorbent and stretchy and with some coaxing, will soak up the brains into its pores. Unless the brains are applied, when the hide dries it will normally get very hard because the hide is basically made of glue. But when the hide is in a warm water bath with the brains and soaks up the fats into its pores, the fats actually coat the pores so that the glues cannot stick to each other. After being smoked this way the hide can hold its fully stretched out position in dry weather forever, without reverting back to its original crunchy, dry raw hide texture, which when worn as clothing is very uncomfortable and un-sexy.

psychologically uncomfortable, shocking, and revealing. There are many artifices of civilization between our feet and the earth. These layers of concrete, rubber, metal, and asphalt literally distance us from the Earth, which is relatively speaking, always present. In most of our realities, experience is so disconnected from the reality of the natural world that our minds flip out when faced with something "real". This skull bludgeoning thing can be as real as it gets, if you let it get to you. As the layers of social conditioning have built up to wall us off from the effects of our increasingly heinous planetary presence, there tends to be even more resistance to engaging with what is — because what is can be painful, cause anxiety, or make us change ourselves. A more personal analysis of one's subjective experiences might yield an understanding that activities like skull bludgeoning and brain tanning are not necessarily grizzly and gross, but an extremely natural and reasonable thing to do, given any circumstances where clothing

pulled and stretched again and again while it dries, so that it does not dry in an unstretched position. If the hide dries and it is not stretched, it will be very hard and uncomfortable, like raw hide. The motion is pulling the hide with your hands again and again to keep it stretched out. It can be a real knucky job, if it's a big hide. But its worth it because the finished hide is so soft, it feels like your own skin.

f. Smoking

The last stage is to smoke the hide. There are many different types of wood that will impart different effects like coloring or smell to the hide. The best wood to be used is the very rotten wood that you find decaying on the forest floor. Some people sew their hides together like a hot air balloon to get a very complete smoke, but its easiest to just get a ladder or some kind of frame and lie the hide over a very cold fire for a long time. After this step, you'll have clothing or tool material that is durable and will last you many, many years.

National Conference On Organized Resistance February 3-6, 2005!

The National Conference on Organized Resistance (NCOR) has happened each January in Washington, DC at American University for the last 7 years. This year's NCOR will be from February 3-6. It has served as a vibrant meeting space for radical activists of all varieties. Each year NCOR has gotten a little bigger and hopefully a little better. But it has also gotten a little, dare we say it, predictable? You know which friends you'll see — your favorite old standard workshops from years past. This year we want to shake things up.

What we do want

- People of color strongly encouraged to submit proposals. This is not just the standard line. We are also enthusiastically looking for submissions from those voices that have often been marginalized or underrepresented in our radical conferences, our media and our most visible movement events. (older folks, disabled, genderqueer, etc.)
- Advanced workshops, beyond just the basics.
- Long-term movement strategizing and critiques.
- Workshops in which participants have chances to make connections with each other (think beyond the lecture format, or lecture and a few token questions and answers).

What we don't want

- Authoritarian groups — yuck!

Send your name, your group's name (if you're with a group), full contact information, one reference and a short biography/description of yourself or your group.

E-mail it all to ncor@mutualaid.org or snail mail to NCOR, P.O. Box 33977, Washington, DC 20033. www.organizedresistance.org. Deadline: October 31, 2004 (we mean it!)

Pepper Spray By Q-Tip Trial Ends in Jury Deadlock

A mistrial was declared in the Pepper Spray by Q-tip trial Sept. 22 after the jurors deadlocked 6-2 in favor of the activist plaintiffs. Eight activists had sued the Humboldt county Sheriffs' Dept and Eureka Police after the cops used Q-tips to smear pepper spray directly into their eyes during a logging protest in 1997. The police torture was filmed and widely shown on teevee.

A previous trial with a hostile judge had also resulted in a 4-4 deadlock, after which the judge dismissed the case. It took years to wind through the federal appeals process, get a different judge, and schedule a new trial. Meanwhile, using pepper spray as a coercion method (rather than as a subduing tactic) became recognized as standard operating procedure in California for strident civil disobedience such as lock downs.

Lead counsel Dennis Cunningham said the

plaintiffs are ready to go back to trial at the earliest opportunity. "We're not going to let go of the issue." But he added, "We are really disappointed, of course. That our claim was clear to the great majority but rejected by two people who held out, means we were close, and that is encouraging. We realize how difficult it is for some people to believe that there is a real need for control over what the police are allowed to do. It is a leap for some people, and a leap they are not comfortable making, if they have no direct experience with police abuse."

Said Noel Tendick, 27, one of the eight plaintiffs, "We had a three-fourths majority, but as we saw with the last election, a majority isn't always enough to give you victory. Trees are still falling, police are still brutalizing peaceful protesters, so we will pursue this case, and we will do so vigorously."

Sounds, stated desire, anticipation

through masturbation. (I had one friend who suggested making love to yourself in a full length mirror once, just for the experience. This same person recommended orgasming while looking in your own eyes while masturbating to learn how to be more present in sex). I have noticed that women, more than men, have learned how to be quiet in sex. I know for me, I was taught through Christian brainwashing that was very subtle, that feminine women did not show pleasure during sex, as crazy as that is. You were supposed to be a complacent and submissive vehicle for men to masturbate in, basically! But I found out with experience, that lovers liked women who were rowdy and alive and passionate and craving sexual fulfillment too, much more than silent women who would lie in bed like a dead catch.

The second better sex tip is to take responsibility for your own desires and learn how to VERBALIZE YOUR DESIRES OUT LOUD. Too many women, when asked what they would like sexually, say, "Whatever you want is fine." THAT IS NOT AN ANSWER. Too many women do not experience sexual fulfillment because they have no idea what gets them off sexually. And how would they know if they have just been experiencing sex as a silent receptacle? The first step is to get honest and to assess what actually excites you, and then, the big step, I think, is to learn to VERBALIZE YOUR DESIRES. This is much bigger than people realize. Saying OUT LOUD to a sexual partner, what you actually want, is ridiculously difficult and requires a large amount of mutual trust. The tricky part in expressing your desires, I have found, is in finding someone you can trust enough to tell them what you DO NOT like sexually, as it is happening, without them becoming defensive, and freaked out as if you expressing your desires is a rejection of their sexual technique. (One exercise around this is to offer two different things to a lover, and have them

And this translates into the actual lovemaking session too. Say out loud, "that feels really good" as it is happening, during sex, to become PRESENT in your lovemaking, and to guide your lover. Allow yourself and your lover to acknowledge your pleasure and joy. It is okay to experience pure physical joy openly.

I used to go to women-only erotic massages with my lesbian lover/partner I lived with. The massages involved about 20 women, and 4 massage tables. We would each get 20 minutes on the table, in groups of 5. So that would mean about 2 * hours of massaging, but mixed with taking rests, snacking, socializing, it was a day's event. We would meet at one woman's house, we would all take off our clothing, and the groups would then put one woman on the massage table, in each group, with 4 around her to attend to her, and ask her what she wanted sexually. I remember my first time, I said, "anything will be fine." These women would not have that. They said, "do you want us to touch your genitals?" I said "okay." Now,

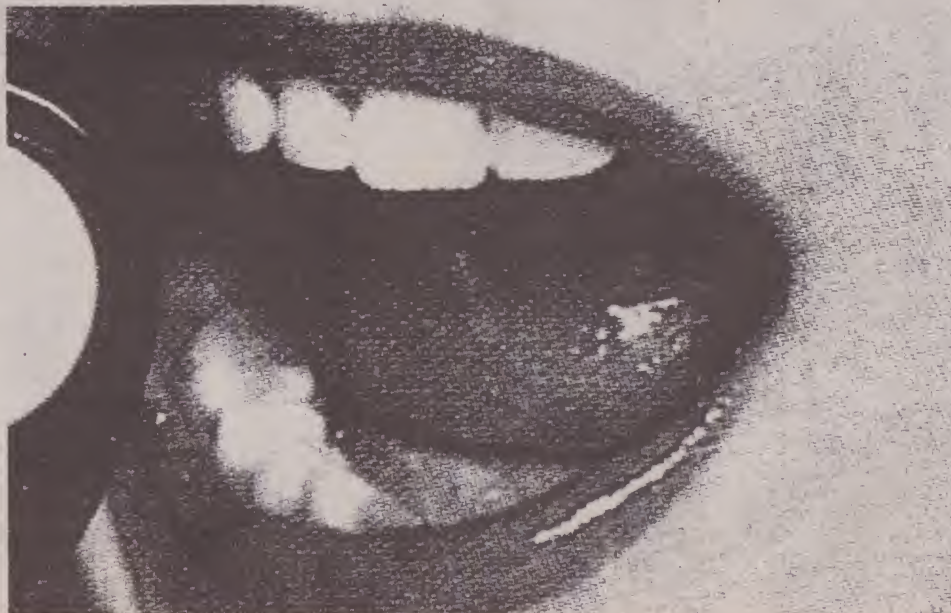
vagina and then after a while, I would like this dildo to be used, and in this manner..." I was STUNNED and envious as hell! Here I had been given 20 minutes to ask for whatever I wanted, and I wasted it on a nice little massage, but it was not sexual, really. And who was my uptight bullshit serving? Now this woman was going to leave sexually fulfilled, instead of sexually frustrated like I was. I wanted to become her.

My lesbian partner and I were very envious of the women who openly could ask for what they wanted like they did. Even though she and I were obviously working on learning about our sexuality if we were attending erotic massages, we still were working through decades of sexual brainwashing. Just becoming open lesbians had been a big change for us. And then to now learn how to reclaim our sexuality as ours, and to redefine it, was a huge task. We both agreed that the next erotic massage we would ask for what we wanted sexually. Yet, the next massage we still were intimidated and did not ask for what we really

involves learning what you like sexually, and that is another article entirely.

So, we have discussed two tips, using SOUND, and learning how to STATE YOUR DESIRES OUT LOUD (which involves the subtext of learning what you do like). The last tip that this article can hold (due to length restraints) is the use of "ANTICIPATION." This one tool can drive one mad with desire and explosive ecstasy when used properly. There are a million applications for this when you think about it. Much of BDSM sensation play is based on withholding ecstasy until one finally has anticipation built to a fantastic level (but that is also another article). Playing with intense, teasing foreplay, and reeling one in through incremental stages of excitement is not time wasted, when mind-blowing pleasure is achieved as the result. Speed is an effective means of anticipation, and can be used in many ways. For penis play, for example, you can start with a few light strokes for about 4 seconds on the shaft and head. Then stop and go to something else for a minute or two. Then return, and stroke the shaft and head for 8 seconds. Then leave and do something else, so they think that you have moved on. But then, again, in another minute or two, return to the shaft and head, and this time, stroke lightly a few seconds, then go down on the shaft with mouth or hand. Then go to something else, then in a few minutes return. And intensify it a little each time. Until they are anticipating the increments and you can then start adding speed to the mix. Start getting intense, but slowly. Then you can make the movements faster with excitement and as one gets more enthralled.

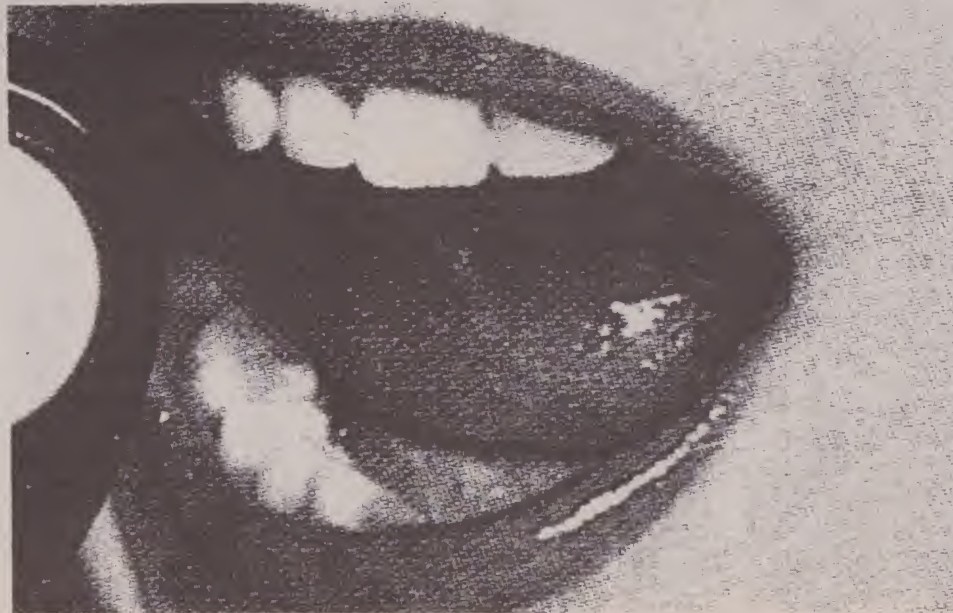
For women, there is a move called "ringing the doorbell." You push the clitoris lightly, like ringing a doorbell, very casually, and with proper finesse, then move on to other things, as if you did not ring the doorbell. Then after a minute or two, go back and casually, and lightly, ring the doorbell again, etc. A bit of this and most women I have played with, and myself



sex, as crazy as that is. You were supposed to be a complacent and submissive vehicle for men to masturbate in, basically! But I found out with experience, that lovers liked women who were rowdy and alive and passionate and craving sexual fulfillment too, much more than silent women who would lie in bed like a dead catch.

The second better sex tip is to take responsibility for your own desires and learn how to VERBALIZE YOUR DESIRES OUT LOUD. Too many women, when asked what they would like sexually, say, "Whatever you want is fine." THAT IS NOT AN ANSWER. Too many women do not experience sexual fulfillment because they have no idea what gets them off sexually. And how would they know if they have just been experiencing sex as a silent receptacle? The first step is to get honest and to assess what actually excites you, and then, the big step, I think, is to learn to VERBALIZE YOUR DESIRES. This is much bigger than people realize. Saying OUT LOUD to a sexual partner, what you actually want, is ridiculously difficult and requires a large amount of mutual trust. The tricky part in expressing your desires, I have found, is in finding someone you can trust enough to tell them what you DO NOT like sexually, as it is happening, without them becoming defensive, and freaked out as if you expressing your desires is a rejection of their sexual technique. (One exercise around this is to offer two different things to a lover, and have them choose one...do this over and over to learn what they like without risking the whole rejection as it happens thing...) Likewise, if you are not comfortable saying what you do not like in sex, during sex, it makes sense you cannot say what you do like. But if you can find safe people to explore with (oft times it is just a matter of asking close friends, they are sluttier than you may think, in all reality), you will find that you can exponentially increase your sexual pleasuring, if you can learn how to shed taboos and say what you want and like. Which requires you learning what you do like.

on the table, in groups of 5. So that would mean about 2 * hours of massaging, but mixed with taking rests, snacking, socializing, it was a day's event. We would meet at one woman's house, we would all take off our clothing, and the groups would then put one woman on the massage table, in each group, with 4 around her to attend to her, and ask her what she wanted sexually. I remember my first time, I said, "anything will be fine." These women would not have that. They said, "do you want us to touch your genitals?" I said "okay." Now,



come on! I was at an erotic massage. Obviously I wanted to interact with genitals, but these women taught me to SAY IT! OUT LOUD! They taught me that it is alright to say, "YES! I DESIRE SEX! RIGHT HERE, RIGHT NOW, LIKE THIS," and what is wrong with that?! After my lame passive shit my first time on the massage table, saying "whatever is fine...", the next woman was on the table, and asked what she wanted. She said specifically what she wanted. She said "I want someone to make out with me, while someone else plays with my nipples, and I would like hand sex with my

they wanted like they did. Even though she and I were obviously working on learning about our sexuality if we were attending erotic massages, we still were working through decades of sexual brainwashing. Just becoming open lesbians had been a big change for us. And then to now learn how to reclaim our sexuality as ours, and to redefine it, was a huge task. We both agreed that the next erotic massage we would ask for what we wanted sexually. Yet, the next massage we still were intimidated and did not ask for what we really

think about it. Much of BDSM sensation play is based on withholding ecstasy until one finally has anticipation built to a fantastic level (but that is also another article). Playing with intense, teasing foreplay, and reeling one in through incremental stages of excitement is not time wasted, when mind-blowing pleasure is achieved as the result. Speed is an effective means of anticipation, and can be used in many ways. For penis play, for example, you can start with a few light strokes for about 4 seconds on the shaft and head. Then stop and go to something else for a minute or two. Then return, and stroke the shaft and head for 8 seconds. Then leave and do something else, so they think that you have moved on. But then, again, in another minute or two, return to the shaft and head, and this time, stroke lightly a few seconds, then go down on the shaft with mouth or hand. Then go to something else, then in a few minutes return. And intensify it a little each time. Until they are anticipating the increments and you can then start adding speed to the mix. Start getting intense, but slowly. Then you can make the movements faster with excitement and as one gets more enthralled.

For women, there is a move called "ringing the doorbell." You push the clitoris lightly, like ringing a doorbell, very casually, and with proper finesse, then move on to other things, as if you did not ring the doorbell. Then after a minute or two, go back and casually, and lightly, ring the doorbell again, etc. A bit of this and most women I have played with, and myself, want you to quit just ringing the doorbell and to come inside for a spell of more bell ringing and other fun. There are a ton of ways to build anticipation, and the category of anticipation is one worthy of research and development among sexual skills. So there you have it, three things you can work on today for better sex. Making more fabulous sounds while lovemaking, learning about your sexual desires and learning how to verbalize them out loud, and lastly, get creative in your applications of anticipation in your lovemaking.

The 2005

SLINGSHOT

organizer IS NOW

Crusty T-Shirt Grey - new color
Razor Wire *
Emma the Fairy-Dom-Queen
Hot Pants Hard-On
Blood for Oil
Menstruation
Roller Derby Red

AVAILABLE!!!

Get Me Home Green
Grow Your Own Green
Revenge Of The Douglas Fir
Acid Rain
Astroglide
My Cousin Vinnie's Slutty Blue Eyeshadow
Riot Glass

you are not comfortable saying what you do not like in sex, during sex, it makes sense you cannot say what you do like. But if you can find safe people to explore with (oft times it is just a matter of asking close friends, they are sluttier than you may think, in all reality), you will find that you can exponentially increase your sexual pleasuring, if you can learn how to shed taboos and say what you want and like. Which requires you learning what you do like.

They taught me that it is alright to say, "YES! I DESIRE SEX! RIGHT HERE, RIGHT NOW, LIKE THIS," and what is wrong with that?! After my lame passive shit my first time on the massage table, saying "whatever is fine...", the next woman was on the table, and asked what she wanted. She said specifically what she wanted. She said "I want someone to make out with me, while someone else plays with my nipples, and I would like hand sex with my

full advantage each and every time once we got home. We thought we would try practicing asking for what we wanted out loud at home, and even that was hard! But that was how we worked on it, by practicing saying it at home! So I encourage you to say OUT LOUD, alone at home, WHAT YOU WANT SEXUALLY. Practice that interaction! Practice those words. Learn how to SAY what you want, learn how to SAY IT OUT LOUD. Of course, that

and other fun. There are a ton of ways to build anticipation, and the category of anticipation is one worthy of research and development among sexual skills. So there you have it, three things you can work on today for better sex. Making more fabulous sounds while lovemaking, learning about your sexual desires and learning how to verbalize them out loud, and lastly, get creative in your applications of anticipation in your lovemaking.

The 2005 SLINGSHOT organizer IS NOW

SLINGSHOT

AVAILABLE!!!

Crusty T-Shirt Grey - new color
Razor Wire
Emma the Fairy-Dom-Queen
Hot Pants Hard-On
Blood for Oil
Menstruation
Roller Derby Red
Disco Inferno
Love Muscle Red
Too Hot to Handle
Screaming Orgasm
Don't Yolk Me with Capitalism
Golden Shower
Dragon Poop
E-lec-tric-al Banana
Legal Observer
It Isn't Easy Being This Green
Wingnuts In The Tombs

40 Colors!!!

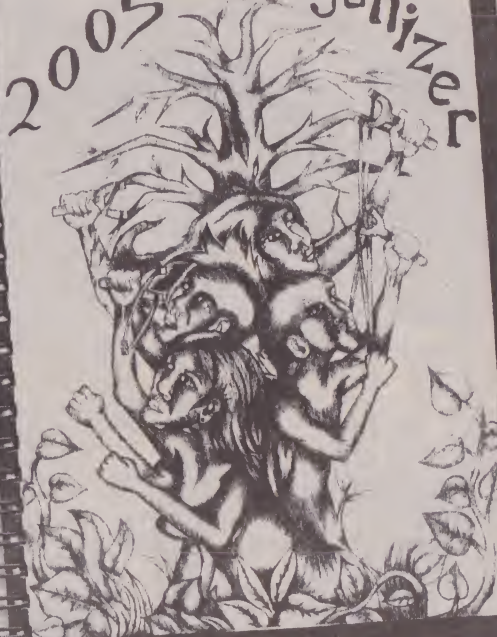
For the first time in the history of the world, the Organizer comes in **TWO SIZES!**

Both organizers are 160 page calendars with radical dates for every day of the year, space to write your phone numbers, a contact list of radical groups around the globe, menstrual calendar, info on police repression, extra note pages, plus much more

Get them at your local infoshop or independent bookstore. For a list of retailers & mail order distros:

www.tao.ca/~slingshot

SLINGSHOT
2005 organizer



\$10 includes postage

Experimental large-size version is spiral bound — twice the size of the pocket organizer (5.5 inches X 8.5 inches)

Get Me Home Green
Grow Your Own Green
Revenge Of The Douglas Fir
Acid Rain
Astroglide
My Cousin Vinnie's Slutty Blue Eyeshadow
Riot Glass
Mescalito Fog
Folsom Prison Blues
Spandex Thong
Republicans Gone Wild
Pink Triangle
Paddled Tuchus
Panty Cocktail Pink
Coochie Snorcher
Santorium
Caffeine
Dumpstered Chocolate
Paint the Whitehouse
Tezcatlipoca
Deep Dildo Black
Vegan Buttless Chaps

SLINGSHOT



2005 organizer

\$6 includes postage

Pocket version (4.25 inches X 5.5 inches)

Action Calendar

October

October 13 • 9am

National Actions To Oppose Star Wars and the War in Central Asia. In the Bay Area come from 9am - 10am to the Concord Station Munitions Weapons Vigil / Blockade at the military railroad crossing one mile north of North Concord BART. For more info and regional listings go to: www.pax.protest.net/Peace/calendar_list.html

October 23

Third Annual Toronto Anarchist Bookfair, 519 Church Street Community Centre. Workshops on Saturday 1-5pm and Sunday. To book a table or propose a workshop anarchistbookfair@ziplip.com

October 24 • 1pm

Slingshot New Volunteer Meeting. 3124 Shattuck, Berkeley

October 29 • 6pm

San Francisco Critical bike Mass. Meet at Justin Herman Plaza.

October 30

New Orleans Bookfair, Barrister's Gallery. 1724 Oretha Castle Haley Blvd. 10am-6pm. www.nolabookfair.com

November

November 12 • 6 pm

Berkeley Critical Mass ride, Berkeley BART

November 12-14

Kansas City, Missouri - GPAN Conference
More information will be posted soon about the semi-annual conference for the Great Plains Anarchist Network. www.kansasanarchist.net/GPAN/gpan.htm

November 19

Slingshot Article Deadline

November 19-21

Converge on Fort Benning, GA to Close the School of the Assassins and to Speak Out for Justice for the People of the Americas! School of the Americas Watch, PO Box 4566 Washington, DC 20017. info@soaw.org

November 26 • 6pm

San Francisco Critical bike Mass. Meet at Justin Herman Plaza.

November 26

Native American Shellmound/Burial site Protest in front of IKEA Emeryville CA. 510-295-8498

November 27

24 Hour run to protect Native Burial site. Vallejo Ca. 707-556-8776

December

December 10 • 6pm

Berkeley Critical Mass ride, Berkeley BART.

December 28-January 2

Retreat with the Buddhist Peace Fellowship in Soquel California (near Santa Cruz)! ANY teenager 14 - 19 who is interested in their own spirituality and activism or service. Many partial and full scholarships available! www.bpf.org/teenretreat.html. Contact Sara Schedler 510-594-7648

& On...

2005

The IWW Centenary (1905 - 2005)
The IWW will be celebrating its first complete century in 2005. IWW Centenary Contact Information: www.iww.org/projects/centenary/

February 3-6

The 8th annual National Conference on Organized Resistance (NCOR) www.organizedresistance.org, for more info or drop us a line at NCOR@mutualaid.org.

Summer 2005

Kansas City - Radical economics conference

July 22-24, 2005

A World Beyond Capitalism Conference, Portland, Oregon. A multi-lingual, multi-racial alliance building conference. Volunteers worldwide, including work-from-home or bilingual volunteers, are greatly needed. Through love, solidarity and international outreach ...the unreachable is achievable ...A World Beyond Capitalism! www.awbc.lfhniivaaaa.info

Long Haul Infoshop Radical Library

Radical Reading room • Lending Library • Archive • Radical Resource Center • Book & Zine Shop

Open Mon - Thurs 6-9 • Sun 3-11

Events Calendar

www.theonghaul.org

3124 Shattuck Ave. • Berkeley, Calif. • 510 540-0751

If your mailing label reads "last issue 83" then your subscription has ended! Contact us or you will be deleted. See page 2.

Long Haul

3124 Shattuck Ave.

Berkeley, CA 94705

CHANGE SERVICE REQUESTED

Non-Profit Org.
U.S. Postage
PAID
Berkeley, CA
Permit No. 129